A STUDY OF THE CHRISTIAN EDUCATION PROGRAM
OF THE
LUTHERAN CHURCH-MISSOURI SYNOD

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Max Wells Craner
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August 4, 1965
Date

C C Riddle
Chauncey C. Riddle

Russell R. Rich
Russell R. Rich

Rodney Turner
Rodney Turner

C C Riddle
Department Chairman

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CHAPTER I

FORMULATION AND DEFINITION OF THE PROBLEM

The Problem

Statement of the Problem.--This problem is a study to determine the Christian Education Program of the Lutheran Church-Missouri Synod as it exists during the years 1964-65.

Specific Problems to be Studied.--The purpose of this study of the Christian Education of the Lutheran Church is to determine:

1. The administration of the program.
2. The organization of the program.
3. The objectives and philosophy.
4. The curriculum.
5. The materials that are used.
6. Teacher-training requirements.
7. Methods of financing the program.
8. The extent of the program.

Definition of Terms

Christian Education.--Selected educational agencies within the Lutheran Church through which the church doctrine is taught.

Delimitation of the Problem

1. The major concern of this study was in areas

designated as Christian Education by the Lutheran Church-Missouri Synod in the United States.

2. The doctrine and history of the Lutheran Church were not of primary concern.

3. This study was concerned only with the findings and materials available in the year 1965.

Need for the Study

Emphasis is being placed by many Christian churches on the need for members of congregations to have a greater contact with religious teachings and experience than just the Sabbath day worship.

The writer is aware of the need within his own religion for regular weekday religious instruction. With this awareness, and having an appreciation for the way his own group is attempting to meet this need, the writer was also interested in knowing what another group, namely the Lutheran Church-Missouri Synod, has done for its people in the form of Christian education.

The Lutheran Church has publicized the fact that they are building schools and teaching classes during the week and in the summer. This poses some questions. What is their organizational structure? What are the aims and objectives? What methods are being used to teach? These questions, coupled with the realization that a periodical evaluation of educational programs is essential for growth, prompted this study.

Data and Procedure

An extensive study was made of the following:

1. The historical trends of Christian Education in The Lutheran Church-Missouri Synod.

2. The administrational organization of the Christian Education Program of the Lutheran Church-Missouri Synod.

A further study of the existing curriculum in the Christian education program was made in the following areas: the Sunday school, the home, the part-time school, the vacation Bible school, the elementary and high school, the college and seminary, and the financing of the education program. An attempt was made to discover how widely these programs are presently in operation.

Organization of the Remainder of the Study

Chapter II...Historical Background of the Christian Education of the Lutheran Church-Missouri Synod

Chapter III...The Christian Education Program (An overview of the objectives, scope, and administration)

Chapter IV...The Sunday School

Chapter V...The Home

Chapter VI...The Part-Time School

Chapter VII...The Vacation Bible School

Chapter VIII...The Lutheran Elementary and High School

Chapter IX...The Colleges and Seminaries

Chapter X...Financing Christian Education

Chapter XI...Summary and Conclusions

CHAPTER II

HISTORICAL BACKGROUND

The historical background of the Christian Education Program of the Lutheran Church-Missouri Synod can be divided into three areas: The work of Martin Luther, the Lutheran settlements in America, and the development of the Missouri Synod.

To Martin Luther, the reformer, Christian education was a comprehensive, continuing process. He recognized its importance in the home. F. V. N. Painter refers to this home training as he quotes Luther in the following statement: "Religious instruction becomes the first duty of the parental relation."[1] Along with the home influence, Luther viewed the school as a vital instrument in teaching young people Christian essentials beyond German and Latin. He continually reminded his followers of the dangers of education without the scriptures: "But where the Holy Scriptures are not the rule, I advise no one to send his child. Everything must perish where God's word is not studied unceasingly."[2] To the pastors and preachers he wrote:

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[1] F. V. N. Painter, Luther on Education (St. Louis, Missouri: Concordia Publishing House, 1889), p. 120.

[2] *Ibid.*, p. 147.

> You see plainly how Satan is now attacking us on all sides, both with power and cunning, and brings about every misery, that he may destroy the Holy Gospel and the Kingdom of God, or, if he can not destroy it, that he may at least hinder it in every way, and prevent its progress and success. Among his various crafty devices, one of the greatest, if not the greatest, is to delude the common people into withholding their children from school and instruction, while he suggests to them such hurtful thoughts as these: "Since there is no hope for the cloisters and priesthood as formerly, we do not need learned men and study, but must consider how we may obtain food and wealth."[3]

One can best understand Martin Luther and his views if something is known of his background and the events which played such an important role in his life. He was born November 10, 1483, in Eisleben at the foot of the Harz mountains. His early life, previous to his formal education, followed much the same pattern as that of the average working classes. He was reared under strict discipline and was taught the value of study early in life. At nineteen he was awarded the Bachelor's Degree in Language, Logic and Philosophy; by the time he was twenty-one he was awarded his Master's Degree from Erfurt in Philosophy and Disputation. The influence of this study had an effect upon his teachings throughout his life. Commenting upon Luther's study in philosophy, Swihart says:

> At Erfurt the prevalent philosophy was primarily that of Aristotle as interpreted by William of Occam. William had taught that spiritual truths could not be gained by reason, but must be accepted as decreed by the Church. After being accepted, they could then be expanded through the use of logic into systems of

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[3] *Ibid*., p. 215.

be expanded through the use of logic into systems of theology. Even in his later years, Luther agreed with this evaluation of reason, as he always believed no one could discover religious truths through reason.[4]

Martin continued his studies at Erfurt in the field of Law, even though his greatest desire was to become a monk. It was not until a series of events--climaxed by being knocked to the ground by a bolt of lightning--that he vowed, as he cried to St. Ann, "If I am saved, I will become a Monk."[5]

The monastic life did not satisfy his desires for personal spiritual fulfillment. In recognition of his sins, he often sought peace with God. "Oh, my sins, my sins, my sins!" he would exclaim.[6] Yet peace was not to be found. He often had serious doubts about his relationship with the Church and with God. In an attempt to evaluate his position as a monk and professor of theology, Luther went to Rome to see if he could find answers to his troubled spirit.

Upon arriving in Rome he prostrated himself in humility before the Holy City, and, as an act of earning plenary indulgence, made the customary pilgrimage to the seven principal churches--a strenuous trip which required completion in a single day. This experience, along with other things which he saw and heard--for example, the carelessness of those officiating in the mass, the immoral actions of the Pope, and reports of immorality in high places--all these left their mark upon Luther's mind, and he went from Rome a disappointed person.

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[4] Altman K. Swihart, Luther and the Lutheran Church 1483-1960 (New York: Philosophical Library, 1960), p. 9.

[5] Ibid., p. 9.

[6] Victor Emanuel Beck, Why I Am A Lutheran (New York: Thomas Nelson and Sons, 1958), p. 36.

In 1512 Martin Luther was teaching at the Wittenberg University. He was a Doctor of Theology and, through his teaching abilities, he was attracting many students to the University. His text was the Bible, and it was from this book that he became aware of a doctrine which was to change his course of action and to have profound influence on so many people in future generations.

While lecturing on the Book of Romans, Martin Luther became convinced that it is by faith that a man can become justified. This had a profound effect upon him, as this meant that the Church was not the single agent of salvation, but that an individual's salvation was possible only through the Grace of God.

The seeds of the reformation were now being sown. Luther, who now felt that God, not the Church, was the source of salvation, strongly rebelled against the teaching of the sale of indulgences and made it clear that it must not be tolerated. Beck has this to say:

> The event that precipitated the Reformation was the sale of indulgences in the Archbishopric of Mainz to secure money needed for the completion of St. Peter's at Rome. An indulgence is defined as the superfluous merits of the righteous constituting a treasury which is transferable to those whose accounts are in

arrears.[7]

The sale of indulgence was such a bold act of iniquity that Luther could not tolerate such a doctrine. The indulgences were the final blow that prompted him to come forth with his famous ninety-five theses. The theme of these theses or propositions were reasons of error in the Catholic Church. He fervently sought to inform the Church and the people of the vicious crime of indulgences. This observation is made by Wolf:

> At last further silence became impossible. The ruin of souls, revealed to him as he was hearing confession, compelled him to rise in opposition. Accordingly, on the eve of All-Saints Day, Oct. 31, 1517 he posted on the door of the Castle Church at Wittenberg, ninety-five Latin theses or propositions on this subject, hoping thereby to call the attention of ecclesiastics and theologians to the great evil, and by stating his own doubts and opinions to challenge disputation and thus bring about public discussion.[8]

Luther had expressed his views, the Church must now respond. The response, which Luther burned, came in the form of a papal bull announcing his excommunication.[9]

Luther appeared on April 19, 1521, before the German Emperor, Charles V, and before the princes of the Church in Worms. It was here that Luther made this declaration:

Since then your Majesty and your Lordships desire a

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[7] *Ibid.*, p. 38.

[8] Edmond Jacob Wolf, *The Lutherans in America* (New York, N. Y.: J. A. Hill, Co., 1890), p. 66.

[9] Beck, p. 39.

> simple reply, I will answer without horns and without teeth.[10] Unless I am convicted by Scripture and plain reason--I do not accept the authority of popes and councils, for they have contradicted each other--my conscience is captive to the word of God. I cannot and I will not recant, for to go against conscience is neither right nor safe. God help me. Amen.[11]

Luther had dared to speak out boldly against the Church in which he had taken the sacred vows. Luther, as an excommunicant in hiding, devoted full time to writing his convictions and in translating the Bible. His greatest effort was expended in translating the entire New Testament into German from the original Greek. In this work he used the text of Erasmus' Greek New Testament published only six years earlier.[12] The work of translating the New Testament was completed in three months, and by 1532 he had finished the translation of the Old Testament.

As the scriptures were made available to the people of Germany in their own language, interest developed in the doctrines taught by Luther. This interest in the teachings of Luther aided in bringing about a reformation. This reformation involved those people, who along with Luther, had protested the doctrines of the Catholic Church--it thus became known as the Protestant Reformation:

> Protestant Reformation, as formally begun in Wittenberg, Germany, 1517, (with the posting of the 95 these statements) may be studied from various points of view.

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[10] Swihart, "Reservations and back-biting", p. 36.

[11] Beck, p. 40.

[12] Swihart, p. 36.

> The background for the Lutheran movement had been well prepared beforehand. The mystics labored to nullify the hierarchial supervision of the church, so that man could enjoy a private, personal fellowship with his God, without any interference on the part of a priest. The Humanists endeavored to modify and revitalize the church in bringing back man to the primitive and pure forms of Apostolic Christianity.[13]

This same author gives Humanism, the revolt against religious limitations on knowledge, credit for making possible a better knowledge of the sacred scriptures.[14] Through this Humanistic doctrine men could now think, study, and act as they wished without church domination.

Luther's return to his pulpit in Wittenberg was the foundation of the new movement. He insisted on retaining all that was good in the Catholic Church and condemned the revolutionary methods of the radicals who wanted to speak out against anything of Catholic origin.[15]

In the beginning, Luther did not attempt to establish a new church. Wolf, commenting upon the Protestant Reformation, writes:

> Luther and his co-laborers accordingly did not frame a new church. They are not to be considered as founders of a new church, but, as they themselves uniformly claimed, "renewers of the old church on the ancient foundations". Christian institutions had fallen into frightful decay, and the work of the Lutherans was that of renovation and preservation.

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[13] Paul W. Spaude, The Lutheran Church Under American Influence (Burlington, Iowa: The Lutheran Literary Board, 1943), p. 14.

[14] *Ibid.*, p. 11.

[15] Swihart, p. 40.

> Under God they saved the church from threatened destruction.[16]

The followers of Martin Luther came to be known as "Lutherans"; this was not the choice of his followers: it was employed as a stigma by the malice of their enemies. The term was first used by Eck when he published a bull against Luther.[17]

Dr. Krauth is quoted by Wolf as saying:

> She has been known by various titles, but her own earliest and strongest preference was for the name of Evangelical, and many of her most devoted sons have insisted on giving her this title without an addition. No title could more strongly express her character, for pre-eminently is her system of which announces the glad tidings of salvation, which excites a joyous trust in Christ as a Savior, which makes the Word and Sacraments bearers of saving grace.[18]

Today, the name "Evangelical Church" is often used by members of the Lutheran Church as a title more representative of their theology, however, they have come to accept and respect the title "Lutheran".

Education and the freedom to learn were very important to Luther. He personally felt the need for all pastors and preachers to become well informed in the doctrines of the faith and to teach them diligently to the people under their charge. This desire, (and he saw a constant need for helping these pastors) prompted him to publish a small book of Christian Doctrine called The Small Catechism. His opening paragraph in the preface is representative of his desires for unity. He writes:

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[16] Wolf, p. 87.

[17] *Ibid.*, pp. 91-92.

[18] *Ibid.*, p. 93.

> The deplorable destitution which I recently observed during a visitation of the churches, has impelled and constrained me to prepare this Catechism or Christian Doctrine in such a small and simple form. Alas, what manifold misery I behold! The common people, especially in the villages, know nothing at all of Christian Doctrine, and many pastors are quite unfit and incompetent to teach. Yet all are called Christians, have been baptized, and enjoy the use of the Sacraments, although they know neither the Lord's Prayer, nor the Creed, nor the Ten Commandments, and live like the poor brutes and irrational swine. Still they have, now that the Gospel has come, learned to abuse all liberty in a masterly manner.[19]

Luther admonished them to accept Christ as their Savior, and to live in harmony with Him. What he had said to the pastors and preachers also applied to civil rulers and parents. According to Painter, Luther wrote in a letter to the Elector John in 1526 the following:

> Where there are towns and villages which have the ability, your electoral grace has the power to compel them to maintain schools, pulpits, and parishes. If they will not do it from a consideration for their salvation, then your electoral grace, as highest guardian of the youth and of all others needing supervision, is to compel them to do so, just as they are compelled to render contributions and services toward bridges, paths and roads, or other matters pertaining to the public interest.[20]

The importance of the Word of God, the necessity of obedience to God's will, and Christian teachings in the church were the focal points which kept the movement of the

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[19] Martin Luther, The Small Catechism (St. Louis: Concordia Publishing House, 1912), p. 4.

[20] Painter, p. 137.

Reformer (Martin Luther) partially intact after his death.

It was during the first half of the sixteenth century that the Lutheran movement had its greatest growth. Then, because of Catholic reaction, this growth was greatly diminished. The general divisions of the Lutheran Church into several factions was the result of the Augsburg Religious Peace Treaty of 1555.[21]

The divisions within the Lutheran movement were largely due to three forces at variance. The first group, followers of Philip Melanchthon--a co-worker of Luther--sanctioned compromise, and many of their number later accepted Calvinistic views. The second group called themselves The Genuine Lutherans of Germany. They held strongly to the language of Luther and were sometimes guilty of radical theological teachings. The third group, called the Middle Party, was strong in southern and northern Germany. This group rejected extreme views and retained those doctrines upon which Luther and Melanchthon were agreed.

Spaude says:

> The consequences of these controversies were manifold: they weakened the Lutheran cause; they dispersed the Philippists who went over to the Calvinists in large numbers; and they caused the conservative groups to be more bigoted than the Catholics.[22]

In 1577, the Lutheran theologians produced a common symbol of faith called the Formula of Concord; this became acceptable to Lutherans in all lands.[23]

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[21] Spaude, p. 24.

[22] Ibid., p. 25.

The movement of the Lutheran Church to America is the second phase in the historical development. This movement brought new problems to the Lutherans. Lack of trained ministers in the new country and the isolation of the individual groups of Lutherans as they settled became two of the more pronounced problems. The solutions of these and other problems constitute an interesting era within the Lutheran movement.

The Dutch Lutherans from the church at Amsterdam were the first Lutherans to come to America. In 1623 they occupied Manhattan Island in New York--it was then known as New Amsterdam.[24]

A few of the reasons given for the Lutheran migration are stated in the works of Spaude:

> The Lutheran emigration to America, first of all, was impelled by economic conditions in Europe. After the many wars fought on European soil, economic readjustments followed, causing many to seek their material opportunities in the new Canaan.
>
> However, among the immigrants, there were also many political offenders who sought a place of safety here from the political turmoil of their fatherland.[25]

Abdel Wentz suggests that the major cause of their coming to America was to escape intolerance in the Old World.[26]

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[23] Ibid., p. 25.

[24] Wolf, p. 112.

[25] Spaude, p. 41.

[26] Abdel Ross Wentz, A Brief History of Lutheranism in America (Philadelphia: Muhlenberg Press, 1955), p. 5.

Regardless of the reasons, the New World was to become the home of many Lutheran families, and the beginning of new challenges both to the Lutheran church as a whole and to each congregation.

One of the major problems to overcome in America was that of insufficient ministers to lead the scattered groups in worship. Since the Theological Seminaries were found in the Old World, each settlement was required to request and send to the Old World for its minister. Many congregations functioned on lay leadership or an exchange program for some time; this often imposed hardships upon ministers who were required to travel great distances. Some congregations went for months and years without a pastor. Such congregations began to write contracts with ministers so they would not be without leadership; such was the case of Newberg on the Hudson, whose contract with the pastor stipulated:

> We do call, constitute and receive Mr. Wm. Christopher Berkenmeier, for our lawful teacher of the parish of Quassaic, to minister unto us twice a year, as well in the preaching of the Holy Gospel purely according to the Holy Scriptures and the Symbolical Books of our Lutheran Church, as in administering the Holy Sacraments according to Christ's institution, and practicing the usual ceremonies of the fellow-believers of the unalterable Confession of Augsburg.[27]

The Lutherans would consider the sacrament twice a year as the bare minimum requirement.

Luther did not claim that a person could not worship without a pastor, nor did he suggest that a pastor had full power to forgive sins. In speaking of the pastor's responsibility, Elert says:

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[27] Wolf, p. 219.

> Luther's endeavor to shield the person of the pastor from the position of having to be a judge cannot be separated from his conception of the office. The pastor's entire efficiency rests on the power of the Word of God. The Word forgives and the Word judges. The application to the individuality of the hearer must be made by the hearer himself, not by the pastor.
>
> The more selflessly the human being in the pastor withdraws behind the sole validity of the Word, the more confidently he may hope to be the mouthpiece of God.[28]

In 1638 a Swedish Colony purchased land and built the first Evangelical Lutheran Church on this continent.[29] This colony of people brought a Reverend Reorus Torkillus with them. They settled in the area of what is now the state of Delaware. From this time on, Lutheran groups came to America from various countries in the Old World and settled in separate areas and followed their own pattern of living.

Elert says:

> The Gospel is the real organizing principle of the Church. It begets the believers, gathers them, and combines them into a supra-individual unity.[30]

Although they were separated by distance in their new homes, their unity was partially kept. This lack of compact organization caused the loss of much of the spiritual authority and dignity of the Church.[31]

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[28] Werner Elert, The Structure of Lutheranism Vol. I (St. Louis: Concordia Publishing House, 1962), p. 361.

[29] Wolf, p. 135.

[30] Elert, p. 259.

There were other problems to overcome in the expansion to the Western World. The problem of sufficient ministers and the problem of unity have been mentioned. Problems, such as the establishment of new ideas and practices of their own invention, became the source of trouble for the scattered congregations. Mr. Wentz mentions this philosophy as the major cause for some of the groups disregarding the references to Luther's confessions and replacing Luther's Catechism with an English Catechism which denied the inspiration and authority of the Bible, the validity of the Apostles' Creed, and the Chief Lutheran Confessions.[32] Another contributing factor to the problem of expansion was the change from the German language to the English. This was so strongly felt that some were prompted to say, "The Lutheran Church cannot exist apart from the German language. English is the language of the Episcopal and Presbyterian Churches and is too shallow to furnish an adequate translation of Lutheran doctrinal and devotional literature."[33]

The next movement of real importance was the creation of synods. A synod consists of those congregations who are united in doctrinal belief and practices. This was also an attempt to bring organization and unity in faith within the various congregations. The synods, at the same time, allowed for the maximum of independence in practice and personal needs.

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[31] Spaude, p. 23.

[32] Wentz, p. 74.

[33] *Ibid*., p. 41.

Historically the first attempts in organizing the synodical movement was August the 25th and 26th of 1748 by Henry Melchior Muhlenberg.[34] This first synod consisted of six ministers and twenty-four lay delegates. This synod was called the "United Pastors," and their parishes were called "United Congregations." Muhlenberg was not only instrumental in organizing the various congregations into larger units, but also opened schools in each congregation where he could be assured that young people could be properly instructed in their Christian education. This organizational pattern was carried into several areas of America. Several groups, usually of common theology and historic background, would band together and establish a synod.

The basic Lutheran doctrines on the matter of church organization are:

> There is the visible Church, which is the whole number of those who use the word of God and profess the Christian faith, but among whom, besides the true Christians, there are also hypocrites. A local church, or congregation, is a group of professing Christians who regularly assemble for worship at one place. Which denomination is the true visible church? That denomination is the true visible church which has, teaches, and confesses the entire doctrine of the word of God and administers the Sacraments according to Christ's institution.[35]

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[34] Wentz, p. 41.

[35] Luther, p. 135.

Such statements tend to minimize the importance of strict organizational units. Lutherans believe that unity and theological conformity help call to the individual's attention the true meaning of their duties to the word of God.

The appointing of practical preachers was another important step in the progress of the Lutheran Movement in America. Credit is given to Friedrich Wynekeu for his efforts in this enterprise. He induced Wilhelm Locke, a pastor in Bavaria, to send young men to settle in America. Locke conceived and executed the plan of opening a seminary in America and, in 1846 at Fort Wayne, opened a "Practical Seminary."[36] This seminary was later moved and is presently located at Springfield, Illinois. The new seminary movement gave greater freedoms to the congregations in America for they could now train their own pastors. Such a practice gave them greater ecclesiastical independence from their mother countries.

From the beginning Lutherans had paid their own expenses, conducted their own benevolences, determined their own congregational organizations and forms of worship, engaged their own pastors, and--through their ministers--did their own ordaining.[37] The Lutheran Church has also maintained a strong belief in keeping a separation between Church and State, and their loyalty toward the United States.[38]

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[36] Wolf, p. 419.

[37] Wentz, p. 52.

A significant role in this era of American history was played by a group of Saxons from Germany who settled in Missouri. This group formed the Missouri Synod:

> St. Louis became the gate of entrance for the German immigration and the headquarters for the shepherding them into congregations. The first group of newcomers from Saxony, were in flight from the rationalism of the official church there, and were characterized by intense pietism and strict Lutheran Orthodoxy. Their leader was Martin Stephan, a powerful preacher and a man of remarkable personality and great organizing ability. As pastor of St. John's Church in Dresden, Germany, feeling himself hampered by his ecclesiastical connections, he decided to gather a company of followers and emigrate. Encouraged by Dr. Benjamin Kurtz, who was in Germany to collect money for the Gettysberg Seminary, he determined to lead his company to America. A glowing description of Missouri which he happened to read fixed his choice on the state as his location.[39]

This was not the only group of Germans to settle in Missouri. Beginning in the 1820's the German immigrants to America tended to go toward the West--especially between the years 1839-1847 when they poured into St. Louis by the thousands, many of them coming by way of New Orleans.[40] These people who settled in Missouri were not disappointed in their land and location; however, they were not free from problems. Lack of leadership[41] and organization[42] provided two of their major concerns.

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[38] Rev. O. M. Norlie, The Lutheran World Almanac (New York: The Lutheran Bureau, 1921), p. 66.

[39] Wentz, pp. 115-116.

[40] Walter Otto Forster, Zion on the Mississippi: The Settlement of the Saxon Lutherans in Missouri 1839-1841 (St. Louis: Concordia Publishing House, 1953), p. 4.

After many difficulties and changes in leadership, C. F. W. Walther, pastor of one of the congregations founded by this group in St. Louis, emerged as leader.[43] Lutherans feel that it is to this man, his strength and foresight in the organizational and theological patterns set down by Luther, that the Missouri Synod now owes its beginning.

In 1844 Walther began to publish a work called Der Lutheraner, through which he was able to rally the conservative Lutherans to the Midwest. Through reading this paper the "Practical Preachers," (those who had graduated from the Practical Seminaries) gathered to Walther's side and together they organized the Lutheran Church-Missouri Synod. It was originally known as the "German Evangelical Lutheran Synod of Missouri, Ohio, and Other States."[44]

Wolf enlarges upon the events of this organization:

> In the spring of 1846, Dr. Sihler and two other ministers had a conference with Walther and other Saxon ministers at St. Louis. Sihler had severed his connections with the Synod of Ohio. The formation of a synod was now taken into consideration by the congregation at St. Louis and the clergymen there assembled. In nine meetings the draft of a

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[41] Wentz, p. 116

[42] Spaude, p. 23.

[43] August Robert Suelflow, The Heart of Missouri; A Settlement of the Saxon Lutherans in Missouri 1839-1841 (St. Louis: Concordia Publishing House, 1960), p. 1.

[44] Ibid., p. 2.

> constitution, in which every vestige of hierarchical leaven had been most carefully avoided, was discussed. A similar conference was held in July of the same year at Fort Wayne. Sixteen ministers were present. Six others had signified their full sympathy. The constitution, with a few modifications being approved, was resolved to complete the formal organization at Chicago in April 1847. There the "German Evangelical Lutheran Synod of Missouri, Ohio and Other States" was formed by twelve congregations, twenty-two ministers and two candidates.[45]

This new synod took it upon themselves to emphasize pure democratic type of church policy for the local congregations.[46] Among all the religious communions in America, the Lutheran Church, Spaude has said, modeled its organization most closely after the American type of government in that it divided the large bodies into smaller bodies known as synods, districts and conferences.[47] It was bound together through a common faith on the basis of the Augsburg Confession, yet was individualistic in the development of the inner life.

The Lutheran Church-Missouri Synod emphasizes the responsibility of the congregations for the work of the Church and the participation of laymen in the outreach of the gospel. Nowhere among Lutherans is the autonomy of the individual congregation more carefully guarded than in the Missouri Synod. Walther had prepared the constitution so as to avoid hierarchy.[48] He did not want any individual's worship of the Lord limited by another's control.

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[45] Wolf, pp. 420-421.

[46] Spaude, p. 47.

[47] Ibid., p. 47.

[48] Wentz, p. 217.

From its beginning the Missouri Synod has established educational instructions, prepared its own pastors, and avoided dependence on European ministry. Soon after the arrival of the German Saxons in Missouri an institution of instruction was started. Walther became its president and teacher, and, from this time, work began toward the creation of similar educational institutions in several areas. Basic to such a philosophy is the Augsburg Confession which bases the necessity of the office of preaching directly on its doctrine of justification, "In order that we may attain this faith, the ministry of teaching the gospel and administering the sacraments has been instituted."[49]

Walther's prime concern was the preservation of Christ's Church. He was constantly tormented by the false doctrines into which the Lutheran Church had fallen. In the Missouri Synod he saw what he considered the restoration of the true Lutheran Church, the only light in the darkness of error and indifference.[50] He found it impossible for a person to belong to the State Church of Germany and remain true to Lutheran theology.

Walther hoped for a unity within the church in America and envisioned a time when the invisible church, an invisible communion of Saints having true faith, irrespective of human organization, might exist.[51] This condition could not exist until a unity of theology could be attained, and the topic of predestination was causing all hope of unity to diminish in his day.[52]

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[49] Elert, p. 339.

[50] Carl S. Meyer, Editor-in-Chief, Concordia Historical Institute (Quarterly, Vol. 34, April 1961, Article by Walter C. Pieper), p. 19.

The members of the Missouri Synod, along with their conservative views concerning salvation through the Grace of Christ, were "a group of Saxon Lutherans imbued with a double portion of the spirit of confessionalism."[53] They possessed a zeal and a determination to practice the entire doctrine of Luther:

> The cardinal doctrine of the system is that of justification by faith alone. The doctrine second in importance is that the word of God is the only rule and source of faith and life. In Christian Education, the word of God reaches the mind and soul through the preaching of the Law and the Gospel, which begets daily repentance and faith, the two marks of a Christian life.[54]

The Missouri Synod has continued to grow and expand its membership until today it has more than two million members with congregations in all fifty states. They accept without reservation the mandate "Preach the gospel to every creature."[55]

In 1932 the Lutheran Laymen's League was established to "Bring Christ to the Nations." In 1930 one of their greatest missionary tools, The Lutheran Hour, began. This service is supported financially by the Walther League of Young People, as well as the general body.[56]

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[51] Wentz, p. 118.

[52] *Ibid*., p. 212.

[53] *Ibid*., pp. 105-106.

[54] Norlie, p. 67.

[55] Elmer A. Kittner, "The Lutheran Church-Missouri Synod", (Unpublished tract).

The full and part-time schools, the Sunday school, the vacation Bible school, the leadership training, and the home have constituted the establishment which makes up the Christian Education Program within the Lutheran Church-Missouri Synod.

The historical background of the Christian Education Program of the Lutheran Church has been reviewed in three major steps: (1) The work of Martin Luther, the Reformer, (2) The transition of the Church as it moved to the New World, and (3) The formulation of the Missouri Synod.

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[56] Walter A. Maier, The Lutheran Hour (St. Louis: Concordia Publishing House, 1931), p. 309.

CHAPTER III

THE CHRISTIAN EDUCATION PROGRAM

Members of the Lutheran Church are taught that Christian education is a ministry of Christ's members to Christ's members in Christ's name. Christian education is not a by-product activity. "It is the heart and core of our work,"[1] writes Dr. Arthur L. Miller who is presently Chairman of the Division of Parish Education and Services of the Missouri Synod.

In an attempt to explain this Christian Educational Program the writer has confined it to three steps--first, the definition; second, the objectives; and third, the organization and its administration.

The perplexities of attempting to arrive at a concise definition of Christian education becomes rather apparent as one attempts such a task. To the Lutheran Church such a definition should include not only words of explanation--involving the problem of semantics--but it would also become concerned with man's purposes and his theology. Author Brunn pointed this out when he said:

> What ought man to be? What is man to do? Answer

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[1] Arthur L. Miller, Bulletin for Boards of Christian Education No. 1 (St. Louis: Concordia Publishing House, 1963), p. 1.

> these questions in the light of God's word, and you have indicated your definition of the goal, the purpose of Christian education. Whence is man? Why is he living? Whither is he going? Our answers to these questions must of necessity influence our view of education.[2]

A Christian theory of education, then, as Rian has indicated, is an exposition of a Christian world and life view.[3] Realizing the hazards of defining, and the broad areas included, in a definition, the writer has relied upon the brief statement of the general aim of education that was issued at a joint meeting of the boards of parish education (a group representing the five constituent synods of the American Lutheran Conference): "To develop a well-rounded Christian personality as the result of a growing experience of the grace of God in Jesus Christ."[4] If, then, the aim of Christian education is to develop a well-rounded Christian personality, as before stated, it would follow that Christian education could be defined as "those learning processes through which a person becomes a well-rounded Christian personality as the result of a growing experience of the grace of God in Jesus Christ."

Christian education in the Lutheran Church is not limited to any one teaching procedure or formal discussion. Victor Beck quotes Martin Luther as saying, "Education includes preparation for all of life."[5] A further statement was given by Martin Luther in the introduction to a treatise by Justus Menius. Luther writes the following to parents; "If you have a child capable of learning, you are not free to bring it up as you please, or to deal with it according to your caprice, but you must consider that you are under obligation to God to promote both spiritual and secular government, and to serve Him thereby."[6]

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[2] Arthur Brunn, The Church and the Christian Education of the Children (St. Louis: Concordia Publishing House, 1930), p. 2.

[3] Edwin H. Rian, Christianity and American History (San Antonio, Texas: The Naylor Co., 1949), p. 236.

[4] Allen Hart Jahsmann, What's Lutheran in Education? (St. Louis: Concordia Publishing House, 1960), p. 18.

Christian education, in the broadest sense, includes all of life. In this work, however, Christian education will be confined to those areas of teaching within the Lutheran Church which involve student-teacher relationships, with the exception of the church auxiliary organizations which were not included in this study. The Layman's League, the Ladies' Missionary League, and the Walther League for young people are some of the auxiliaries of the Lutheran Church.

A similar problem to the one we have been discussing--that of definitions and semantics--is discovered as one searches for the objectives of the Christian education program. For this reason the writer feels justified in introducing the topic of objectives by first giving theological background. The following statements are from the Lutheran viewpoint of educational objectives:

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[5] Victor Emanuel Beck, Why I Am A Lutheran (New York: Thomas Nelson & Sons, 1954), p. 71.

[6] F. V. N. Painter, Luther on Education (St. Louis: Concordia Publishing House, 1889), p. 132.

1. Because man is a creature of God, children belong first of all to God--not to parents, not to the organized church, not to the state--and it is for God to say what the purposes of man's education ought to be.

2. Since God's purposes in creating heaven and earth and man was that He might be glorified, the first and final purpose of all education, and certainly of Lutheran education, ought to be the glorifying of God. Some people prefer to call this the ultimate end of man on the part of God, and insist that it must not be called the ultimate objective, since an objective is a human aim. But the question might be asked, "Ought not God's and man's objectives be identical?"

Regardless of the objectives or the replies, those who make the glory of God the ultimate or final end of Lutheran education are in harmony with the doctrine that the ultimate purpose of all of God's works is His glory. An educational program designed to serve this purpose will teach children, youth, and adults that their purpose, too, is to glorify God in all that they do, are, and may become.

3. Since Jesus' redemptive act of forgiveness of sins is the only way in which a person can return to God, the first concern of Lutheran education must always be the leading of people to a conviction of sins and a personal faith in Jesus Christ as the Lamb of God who takes away the sins of the world.

4. Inasmuch as this saving faith is held to be a creation of the Spirit of God, operating through the Gospel, it becomes necessary that Lutheran education have, as a primary purpose and function, the preaching and teaching of the Gospel. Legalism, the attempt to develop spiritual children of God through rules, demands, threats, force, and a righteousness of works, is always false, futile, and destructive of faith and spirit. In Christian education the concern must always be faith in Jesus Christ, which comes only by the personal experience of the Spirit of God, operating through the promises of God's grace in Jesus Christ.

5. The goal is full-grown completeness of perfection of the total human-being. Christian perfection involves all aspects of spiritual life--the physical, mental, emotional, social, moral, as well as religious sides of a total self. Since the life of man is a unit, he cannot be truly moral and religious apart from his physical, mental, emotional, social, vocational, or recreational life. He is spiritual, he is moral, he is religious in the various other aspects of his life. Hence, complete sanctification, the total Christianizing of the individual, is the goal of Christian education.

6. The scriptures indicate that the believers in Christ on earth are not only to be "filled with the knowledge of Christ's will" that they might "walk worthy of the Lord unto all pleasing" (Co. 1:9, 10), but they are also to fulfill specific services for Christ as members of His Church.

The training of the young for participation in the life and work of the church is the major aim of Christian education.

In the light of the above mentioned theology, the ultimate goal of Lutheran education is twofold: (1) The glory of God and (2) The eternal salvation of men. These goals are reached through more immediate goals. Allan Jahsmann, commenting on the immediate goal of Christian education, says there are three types of goals:

> 1. Those which emphasize almost exclusively the necessity of justification and faith in Jesus and the Gospel.
>
> 2. Those which speak of leading people into fellowship with God trhough faith in Christ and a consequent grateful life of love and good works.
>
> 3. Those which focus on the necessity of sanctification or life in Christ in all of its aspects--the task of perfecting those who have entered by grace into fellowship with God.[7]

The first type of goal would be that Christian education has two basic purposes: (1) Bringing sinners to acceptance of the Gospel and to Christ, and (2) Helping to strengthen those who become children of God through faith.

The restoration of the fellowship of man with God constitutes the immediate aim of Lutheran education, and this characterizes the second group. In this group, the term Christian education is used in the broad sense, which usually fails to indicate adequately the specific scope of the educational task.

The third type of goal is one that suggests that learning is conceived of as a development of the total Christian personality, or "The aim of Christian education is sanctification."[8] O. E. Feucht says it this way: "The general aim of Christian education is to build up the new person in Jesus Christ."[9] This third group is the one which Lutherans in the Missouri Synod say corresponds most closely with the scriptures.

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[7] Jahsmann, p. 11.

In keeping with this aim of education, which is to develop a new person in Jesus Christ, a group of Lutheran educators developed ten factors which they called the ultimate objectives of Lutheran Parish Education. They are as follows:

> 1. A comprehensive and thorough understanding of God's plan of salvation as revealed in the Old and New Testaments and confessed by the Evangelical Lutheran Church.
>
> 2. A conscious, growing faith in, and love for, Jesus Christ as one's personal Savior from sin.
>
> 3. The habit of self-examination in the light of the word of God and daily sorrow for and repentance of sin.
>
> 4. A childlike reverence and love of the Heavenly Father, which leads one to rely on his mercy and do His will.
>
> 5. An habitual and intelligent use of God's word as the source and guide of one's Christian faith and life.
>
> 6. A regular and spontaneous practice of communion with God in public and private worship.

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[8] *Ibid.*, p. 15.

[9] O. E. Feucht, "Objectives of Adult Organizations" (St. Louis: Concordia Publishing House, 1947).

7. A growing devotion to the church and a willing assumption of the responsibilities of stewardship which such membership involves.

8. A method of attacking and solving one's personal problems of life in a Christian way.

9. An earnest endeavor to express one's Christian principles in all civic-social relationships.

10. A growing appreciation of Christian culture as expressed in literature, music, art, etc.[10]

Objectives become more general, rather than more specific, as illustrated in the previous list. Such a process of breaking the objectives down into categories is theoretically unlimited.

A workshop on Christian education established a suggested hierarchy of objectives for Lutheran education in the following manner:

THE ULTIMATE END

The glory of God and the eternal salvation of men

THE IMMEDIATE CENTRAL AIM

The sanctification of the individual

In respect to unbelievers it is sanctification in the wide sense, with a focus on initial conversion by the Holy Spirit and an evangelistic emphasis toward that aim. In respect to children of God, who have accepted Jesus as their Lord and Savior, it is sanctification in the narrow sense--the equipping of the saints for a completely Christian Life in Christ.

THE SPECIFIED GENERAL OBJECTIVES

Christian Knowledge
Christian Faith
Christian Character
A Loving Personality
A Vital Relationship with the Church

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[10] *Ibid.*, p. 19.

A Personal Devotional Life
A Life of Stewardship and Dedication[11]

In the hierarchy of aims and objectives before mentioned, reference is not made to the social concerns of Lutheran education. Such a consideration, as to the social aspects of Christian education, would include another pattern of objectives. A. C. Repp has made social life an essential part of his set of objectives. He sees two basic areas of Christian education: the individual and the social. In the second he includes training for the following:

> A. The building and maintaining of a Christian home on the basis of scriptural principles.
>
> B. The greater participation and leadership in the work of the local congregation and of the church at large.
>
> C. Evangelization of the community and the world at large as well as Christian citizenship and community activities.[12]

The inclusion of the social concern, as well as individual and church concern, is illustrated further in a separate study entitled "The Age Group Objectives of Christian Education," which details the developmental concern of Christian education under the following categories of relationships--within which the individual is to mature as a Christian:

> (1) Relationship to God, (2) relationship to the Christian Church, (3) relationship to the Bible, (4) relationship to fellowmen, (5) relationship to the

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[11] Ibid., p. 21.

[12] A. C. Repp, "Objectives of Parish Education" Concordia Theological Monthly, 19 (July 1948), p. 485.

physical world, and (6) relationship to one's self.[13]

These statements of desired outcomes are broken into three aspects of growing personality--understandings, attitudes, and action patterns--which define the central educational objectives to be:

> To assist the individual in his response and witness to the eternal and incarnate Word of God as he grows within this community of the church toward greater maturity in his Christian life through ever deepening understandings, more wholesome attitudes, and more responsible patterns.[14]

In view of the perplexity with which a person attempts to establish the set of objectives, Ralph D. Heim has written, "No person has ever envisioned, much less attained, full Christian stature. Besides, human personality, society, and the understanding of Christian living are forever in the process of becoming. Every list of objectives must recognize that incompleteness and fluidity."[15]

Mr. Heim has summarized one of the difficulties of developing a set of objectives. In the writer's opinion, however, the objectives of the Lutheran Christian Education Program of the Missouri Synod have been stated.

The basic principles and policies in building for Christian education, as set down by the Missouri Synod, are:

1. We Believe:

That every person born into the world is a creation and gift of God, possesses an immortal soul, is redeemed by Jesus Christ, and is to be sought and nurtured by the Christian Church.

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[13] Ibid., p. 13.

[14] Ibid., p. 13.

[15] Ralph D. Heim, Leading a Sunday Church School (Philadelphia: The Muhlenberg Press, 1950), p. 64.

2. We Believe:

That Christian education is a lifelong process; that children, youth and adults are to grow spiritually through formal and informal educational activities; and that both home and church must be active agents in Christian education.

3. We Believe:

That every field of human knowledge, all problems of life, and all areas of inter-personal and group relations are a concern of Christian education. This means that there must be an ongoing study of God's Word and an explicit application of God's Word to all areas of life.

4. We Believe:

That both the home and the church have responsibilities for Christian education, but that the leadership must be taken by the church. This requires that the church provide a sound educational program, trained leadership, an ongoing program of teacher training, adequate administration and supervision, good soul accounting, a planned program of missionary outreach, an adequate educational plant, and good equipment.

5. We Believe:

That parish education must include the development of Christian attitudes and the learning of such skills as witnessing; that it involves the whole parish program and life; that it should include such areas as Bible, Doctrine, Ethics, Worship, Family, Evangelism, Missions, Welfare, Stewardship, the Christian's role in society, and the whole work of the church in today's world.

6. We Believe:

That the full-time Christian elementary school, high school, and college are the most effective church-sponsored agencies of Christian education. These agencies provide the maximum opportunity to teach God's Word in the context of the entire school program.

7. We Believe:

   That the Sunday School is a basic educational agency which congregations, almost without exception, need, because it alone provides graded instruction for all age levels, from the preschool level through adulthood.

8. We Believe:

   That the vacation Bible school and other part-time agencies also make a vital contribution to the instructional program of the local parish and increase the educational and missionary outreach of the congregation.

9. We Believe:

   That all congregations need educational agencies and programs which serve all age levels: the preschool child, the child of elementary school age, the confirmed youth, and young, middle-aged, and older adults.

Therefore, the church needs:

1. To develop a comprehensive educational program that provides the maximum spiritual nurture for children, youth, and adults through the study of God's Word and through Christian fellowship, experience, and training.
2. To provide the necessary facilities of floor space, rooms, furnishings, and equipment that will serve both part-time and full-time agencies and be available for informal as well as formal programs.
3. To develop a program of leadership training that will properly prepare teachers, officers, and department leaders for the various tasks and positions in the schools of the church.
4. To develop a program of home-church cooperation in Christian education that will encourage mutual assistance in this important work.[16]

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[16] Basic Principles and Policies in Building for Christian Education (Bulletin No. 108. St. Louis: Concordia Publishing House).

The objectives and principles of the educational program are carried out, on the congregational level, through the following organizational units: The Director of Christian Education, the Board of Parish Education, and the Congregation. They each have well-defined and specific duties. (See Figure 1., page 39).

A director of Christian education is a person (pastor, teacher, or layman) who is designated by the congregation as director of all its educational activities and who serves his congregation full-time in this work. The pastor is often so busy with other duties that this office is filled by a professional teacher if the congregation has a daytime school. An assistant pastor could also hold this office. A person who has completed the program of training at one of the synodical seminaries or teachers' colleges, or who has had equivalent training and has evidenced his faithfulness to Lutheran doctrines, can be called to the position of director of Christian education. Exceptions can sometimes be made in the requirements of formal education of an individual, but they must strictly adhere to Lutheran policy. (See Appendix A for an Installation Form used to install a director of Christian education).

The Board of Parish Education proposed to the 44th Convention of the Lutheran Church-Missouri Synod in 1959 that the Synod encourage congregations to analyze their parish education programs and, where needed, to establish the office of director of Christian education. In response to

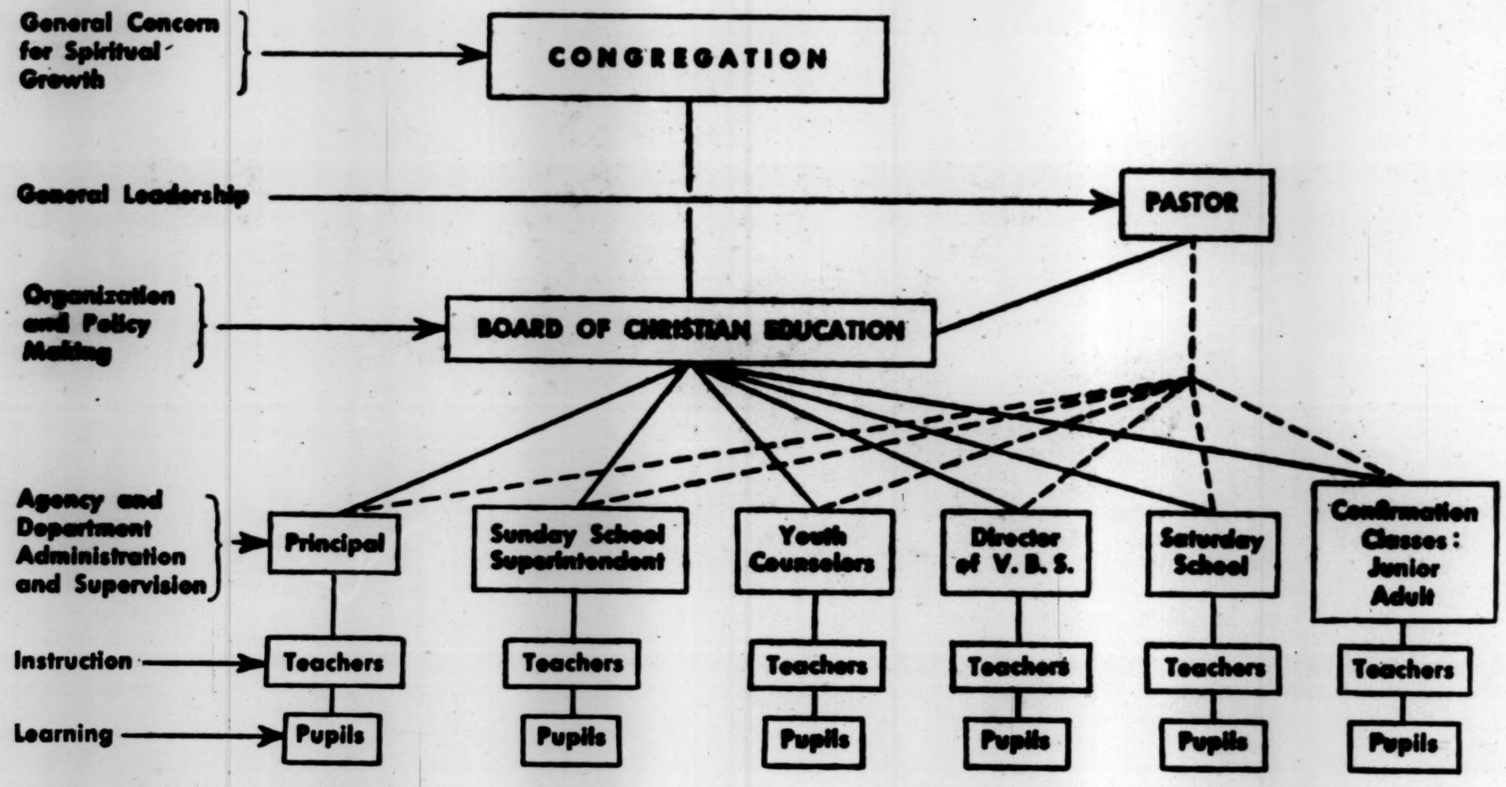
General Concern for Spiritual Growth
CONGREGATION
General Leadership
PASTOR
Organization and Policy Making
BOARD OF CHRISTIAN EDUCATION
Agency and Department Administration and Supervision
Principal
Sunday School Superintendent
Youth Counselors
Director of V. B. S.
Saturday School
Confirmation Classes: Junior Adult
Instruction
Teachers
Teachers
Teachers
Teachers
Teachers
Teachers
Learning
Pupils
Pupils
Pupils
Pupils
Pupils
Pupils
—— Line of direct authority
- - - - Line of informational and advisory contact

Figure 1. SUPERVISION OF PARISH EDUCATION IN THE LOCAL CONGREGATION

the recommendation the Synod adopted the following resolution:

> Resolved, that congregations be encouraged to analyze their parish education programs and, where needed, to establish the office of Director of Christian Education in order to provide additional leadership for the educational program of the congregation.[17]

In congregations where the director of Christian education is not the pastor, the director recognizes the pastor as the spiritual and administrative head of the church, and they work together in the discharging of their duties.

The specific duties of the director of Christian education are as follows:

A. Planning a comprehensive educational program for the congregation.

B. Recruiting and training leaders and teachers for the educational program of the church.

C. Developing policies for the education program of the church.

D. Developing a statement of objectives for the Parish Educational Program.

E. Coordinating and unifying the educational activities of the church.

F. Supervising the educational program.

G. Identifying building and equipment needs.

H. Promoting and publicizing the educational program.

I. Establishing a Lutheran elementary school.

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[17] Arthur L. Miller, "The Director of Christian Education" (St. Louis: Concordia Publishing House).

J. Directing youth functions and choirs.[18]

The second group, those who conduct the education program in the absence of a director of Christian education, or who work with the director if their particular congregation has a person for that office, is called the Board of Parish Education. This board shall consist of three members (six or nine in larger congregations), who shall be elected annually for a term of three years so that one (or more) new member is elected each year. The pastor (s), parochial school principal, and the superintendent of the Sunday school shall be advisory members of this board.[19] (See Figure 2., page 42).

The Constitution and the Bylaws of the Lutheran Church further express the purposes and duties of this board. (See Appendix B for the Constitution and Bylaws used in the Northwest District of the Missouri Synod). The board of Christian education is organized immediately after election for the purpose of electing a chairman and a secretary. The chairman is to represent the board on the church council. The board should hold regular meetings.

The board shall:

1. Foster spiritual growth in the life of the individual Christian.

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[18] _Ibid_., pp. 3-5.

[19] "Rules and Regulations for the Board of Education," Form 117 (St. Louis: Board of Parish Education).

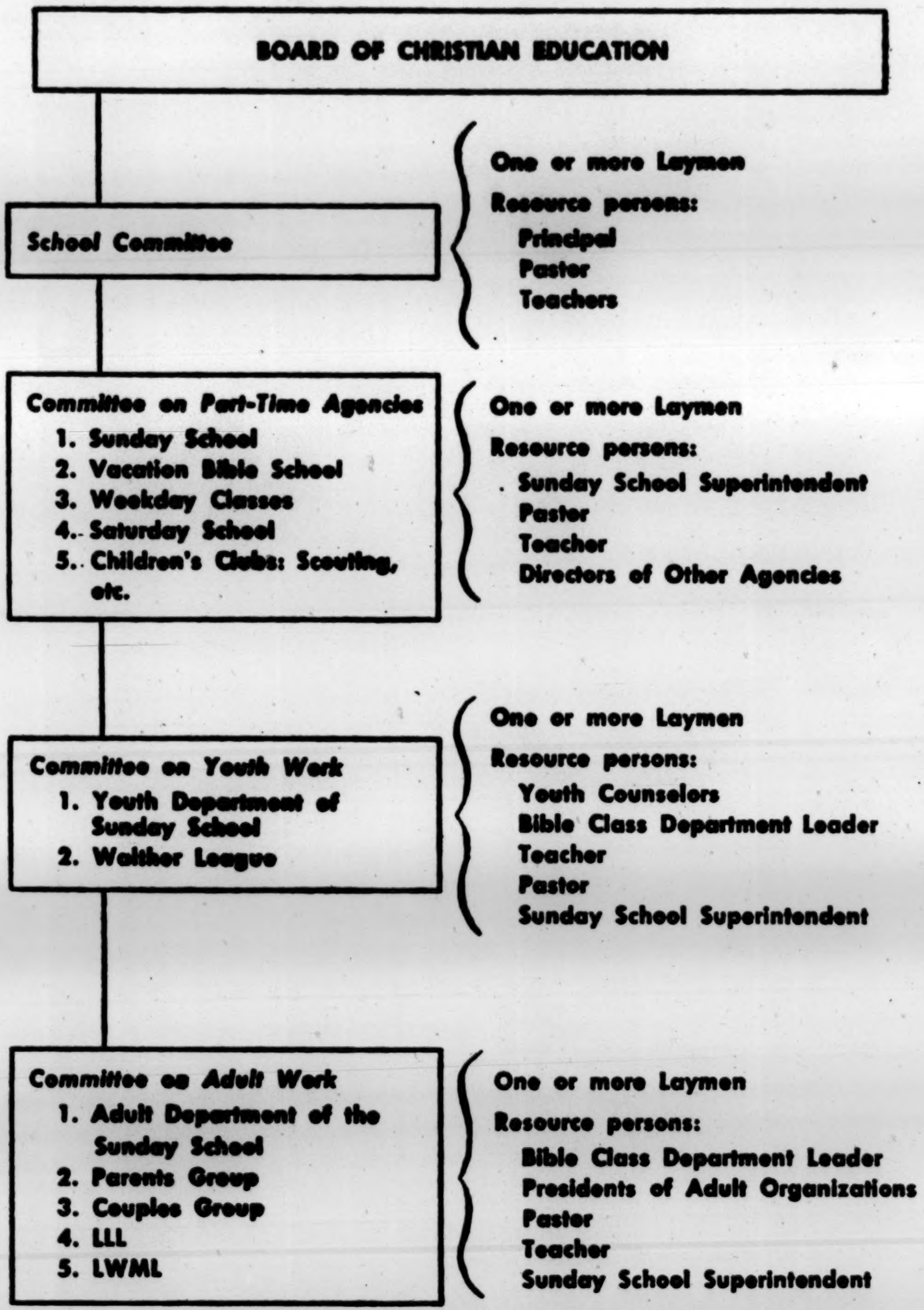
BOARD OF CHRISTIAN EDUCATION
School Committee
One or more Laymen
Resource persons:
Principal
Pastor
Teachers
Committee on *Part-Time Agencies*
1. Sunday School
2. Vacation Bible School
3. Weekday Classes
4. Saturday School
5. Children's Clubs: Scouting, etc.
One or more Laymen
Resource persons:
Sunday School Superintendent
Pastor
Teacher
Directors of Other Agencies
Committee on *Youth Work*
1. Youth Department of Sunday School
2. Walther League
One or more Laymen
Resource persons:
Youth Counselors
Bible Class Department Leader
Teacher
Pastor
Sunday School Superintendent
Committee on *Adult Work*
1. Adult Department of the Sunday School
2. Parents Group
3. Couples Group
4. LLL
5. LWML
One or more Laymen
Resource persons:
Bible Class Department Leader
Presidents of Adult Organizations
Pastor
Teacher
Sunday School Superintendent

Figure 2. ORGANIZATION OF THE BOARD OF CHRISTIAN EDUCATION

2. Strengthen the Christian home and help equip parents, children, and young people for Christian family living.

3. Provide learning opportunities for all age levels: preschool, school age, youth, adult, and older adults.

4. Encourage the congregation to set up agencies and organizations to help the parish best perform its education task for each specific age level; namely, the Sunday school (from Nursery department to Bible class), the parochial school, youth and adult groups, couples' and parent' groups.

5. Provide leadership education for teachers, officers and workers.

In the area of policy making and program planning, the board shall:

1. Set up adequate objectives for every age level, agency, and organization, embracing training in Christian knowledge, in Christian attitudes, in Christian skills, such as Bible use, witnessing, prayer, giving, family living.

2. Select curricula so that objectives for each agency and age level can be achieved. The curriculum shall be Christian, comprehensive, balanced, and functional. The board shall select proper teaching texts and other educational materials subject to the approval of the voters' assembly.

The Board of Education works with the Director of Christian Education. They, the board, are responsible for encouraging all phases of, and supervising the various educational agencies in the congregation. Yet they do not have any agency. The Director of Christian Education is the board's executive officer and, as such, helps the board carry out the responsibilities entrusted to it.[20]

(See Appendix C for additional information on the Rules and Regulations of the Board of Education).

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[20] Miller, p. 6.

The third division of responsibility rests with the congregations. Reverend Richard Schultz[21] said, in an Educational Bulletin, November 1962: "Every Christian congregation is responsible before God to provide the most excellent program of Christian education for all its members, limited only by the time, money, and talent which God provides."

Christian education extends from infancy through adulthood in an attempt to provide all ages the opportunity for spiritual growth. Mr. Arthur Miller says that while it is important to have professionally trained persons to plan, supervise, and guide the educational program, it is important that each congregation also have an adequate supply of trained volunteers to conduct the program.[22]

Essential to the effectiveness of each person is his ability to live by the Holy Spirit. Mr. Miller challenges all members in regard to the gifts of the Holy Spirit when he says:

> All members of a Christian congregation should pray for the gift of the Holy Spirit in all efforts at Christian education. This power is evident in the miracle-working activity of God Himself in building His church, in equipping His saints, and in blessing their activities.[23]

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[21] Rev. Richard Schultz is secretary of parish education for the Eastern District of the Missouri Synod.

[22] Miller, p. 1.

[23] Arthur L. Miller, "The Holy Spirit, Our Heavenly Teacher," Advance, Vol. 10 (June 1963), p. 4.

The Holy Spirit, according to Lutheran theology, becomes the agent which unifies the work of each member of the congregation to that of the entire congregation. The guidance of the Holy Spirit also aids in preparing each officer and each member academically for his position.

The following definition for Christian education was given in this chapter: "Those learning experiences which will develop a well-rounded Christian personality as the result of a growing experience of the Grace of God in Jesus Christ".

The objectives and basic principles of the Christian education program have also been discussed. The ultimate end of these objectives is the glory of God and the eternal salvation of man. This ultimate end is accomplished through the sanctification of the individual by: Christian knowledge, faith, and character.

The last of the three steps in this chapter was the administration of the Christian educational program of the Lutheran Church-Missouri Synod. The administration functions through the following organization: (1) the director of Christian education, (2) the board of parish education, and (3) the congregation.

CHAPTER IV

THE SUNDAY SCHOOL

The Sunday School of the Lutheran Church is one of a number of agencies used to carry out the program of Christian education.

The writer has proposed, in this chapter, to study the Sunday School of the Lutheran Church-Missouri Synod in the following areas: (1) its objectives, (2) the administration, (3) the scope, (4) the curriculum, and (5) the program for leadership training.

The objectives of the Sunday school are inherent in the objectives of the entire Christian educational program discussed in the previous chapter. The Sunday school has, however, specific aims--some of which are stated as follows: "To teach the way of life; to prepare children and youth for active church membership; and to provide a program of Christian education for members of the congregation and for others whom we may reach."[1]

In an attempt to accomplish these objectives, the Lutheran Church has organized several offices. These offices of the Sunday school, as one of the educational agencies of the church, come under the supervision of the congregation through the board of Christian education. (See Figure 3., page 48).

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[1] Theo. J. C. Kuehnert, Teaching in the Sunday School (St. Louis: Concordia Publishing House, 1958), p. 8.

The offices of the Sunday school are:

A. The Pastor, who, as head of the Sunday school, shall exercise general supervision over the entire Sunday school.

B. The Superintendent, who, as the pastor's chief assistant, shall exercise detailed supervision over the entire Sunday school program.

C. The Record Secretary, who shall enroll new pupils and maintain an accurate file of pertinent data on all pupils enrolled in the Sunday school.

D. The Staff Secretary, who shall take roll call of workers at staff meetings and keep an accurate written record of all meetings.

E. The Treasurer, who shall receive all money of the Sunday school and pay all bills that have been authorized.

F. The Librarian, who shall be responsible for handling, distributing, and circulating the books and visual aids of the Sunday school library.[2]

The officers work with the Sunday school teachers. These teachers must be appointed by the board of Christian education in consultation with the pastor and the superintendent. The appointment of the teacher must be approved by the congregation. Only communicant members (baptized Lutherans who are permitted to join in Holy Communion) are eligible to teach.

The terms of office, committees, appointments, and staff meetings are topics further discussed under the heading of Regulations for the Sunday School. (See Appendix D).

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[2] Board of Parish Education (Bulletin No. 110. St. Louis: Concordia Publishing House), p. 1.

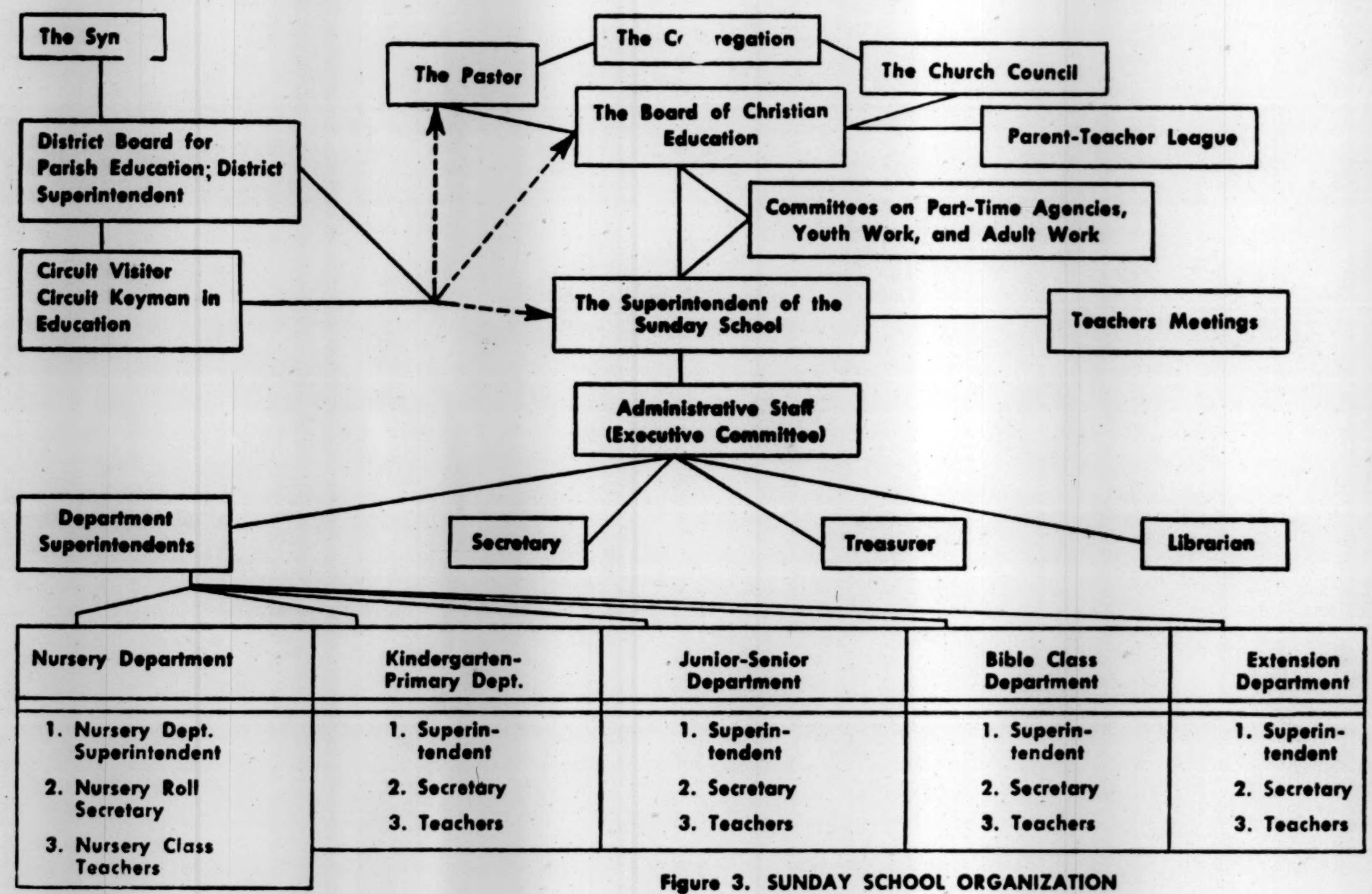
The Syn
District Board for Parish Education; District Superintendent
Circuit Visitor Circuit Keyman in Education
The Pastor
The C regation
The Church Council
The Board of Christian Education
Parent-Teacher League
Committees on Part-Time Agencies, Youth Work, and Adult Work
The Superintendent of the Sunday School
Teachers Meetings
Administrative Staff (Executive Committee)
Department Superintendents
Secretary
Treasurer
Librarian
Nursery Department
1. Nursery Dept. Superintendent
2. Nursery Roll Secretary
3. Nursery Class Teachers
Kindergarten-Primary Dept.
1. Superintendent
2. Secretary
3. Teachers
Junior-Senior Department
1. Superintendent
2. Secretary
3. Teachers
Bible Class Department
1. Superintendent
2. Secretary
3. Teachers
Extension Department
1. Superintendent
2. Secretary
3. Teachers

Figure 3. SUNDAY SCHOOL ORGANIZATION

The scope of the Sunday school, the age groups involved, and the enrollment in the present program is the next phase of consideration in this chapter.

The Sunday school is concerned with all ages. (See pages 50, 51, and 52). There are three major divisions: The Nursery Department--Kindergarten, Primary, Junior, and Intermediate ages; at least one department for High School Youth and Young People; and the Senior Age Groups. There are also Extension Departments for those who are unable to attend the Sunday morning sessions. Each of the departments, or divisions, have their own leader and secretary.

The age groups are divided, whenever enrollment justifies, into the following ages.

Nursery	Ages 2½ to 4½
Kindergarten	Ages 4 and 5
Primary	Grades 1 and 2 (Ages 6-7
Junior	Grades 3 and 4 (Ages 8-9)
Preteen	Grades 5 and 6 (Ages 10-11)
Junior High	Grades 7 and 8 (Ages 12-13)
Intermediate High	Grades 9 and 10 (Ages 14-15)
Senior High	Grades 11 and 12 (Ages 16-17)
Young People and Young Adults	Ages 18-25
Young Adults and Adults	Ages 25 and over

TABLE I

Missouri Synod According to States and Countries

States and Countries	Parish Pastors	Congre-gations	Baptized Members	Commu-nicant Members	Sunday School Pupils	1964 Total Contributions	Average per Member	Per Capita Income
Alabama	40	54	12,417	6,902	5,257	$ 583,909	$ 84.60	$1,655
Alaska	3	6	1,252	786	638	109,081	138.78	2,839
Arizona	20	20	9,079	5,184	3,639	546,500	105.42	2,142
Arkansas	26	37	8,323	5,875	3,521	733,570	124.86	1,607
California	329	362	177,462	107,939	71,910	13,651,951	126.48	2,974
Colorado	73	92	40,035	25,324	15,386	2,883,837	113.88	2,464
Connecticut	42	41	20,145	12,664	5,772	1,524,200	120.36	3,185
Delaware	4	8	2,210	1,364	1,059	167,818	123.03	3,298
Dist. of Columbia	9	6	3,159	1,873	1,078	234,956	125.44	3,315
Florida	95	104	38,161	23,734	15,994	2,737,131	115.33	2,111
Georgia	17	20	5,048	2,666	2,252	344,769	129.32	1,864
Hawaii	4	7	2,054	1,009	1,064	217,458	215.52	2,462
Idaho	24	33	10,101	6,258	4,262	596,118	95.26	1,916
Illinois	472	517	345,327	231,059	102,071	25,328,292	109.62	2,948
Indiana	172	195	112,595	75,306	33,757	9,178,573	121.88	2,481
Iowa	216	279	120,751	80,549	37,931	6,969,227	86.52	2,302
Kansas	123	161	56,554	37,685	22,890	4,192,888	111.26	2,255
Kentucky	7	18	4,086	2,613	1,559	410,486	157.09	1,792
Louisiana	52	63	20,981	13,969	7,048	1,190,823	85.25	1,776
Maine	3	3	590	252	181	24,907	98.84	2,007
Maryland	48	57	27,663	17,586	11,728	2,339,697	133.04	2,786
Massachusetts	34	37	13,197	8,416	4,055	911,936	108.36	2,853
Michigan	343	360	268,961	171,701	75,434	17,543,097	102.17	2,541
Minnesota	321	454	222,144	146,477	63,112	11,934,180	81.47	2,329
Mississippi	14	25	2,790	1,628	1,743	182,226	111.93	1,390
Missouri	230	282	145,526	99,103	49,534	11,104,551	112.05	2,518
Montana	33	60	14,972	8,651	6,251	868,361	100.38	2,197
Nebraska	192	271	103,116	68,882	32,964	6,472,533	93.97	2,312
Nevada	12	15	3,708	2,008	1,673	267,482	133.21	3,386
New Hampshire	7	8	1,922	1,019	735	90,636	88.95	2,313
New Jersey	80	79	37,761	21,913	12,075	2,760,465	125.97	2,915
New Mexico	19	23	5,832	3,603	2,437	432,724	120.10	1,918
New York	225	234	138,822	82,452	43,331	9,807,020	118.94	3,013
North Carolina	40	48	13,214	8,624	6,718	1,011,526	117.29	1,807
North Dakota	54	116	29,469	19,296	10,231	1,538,689	79.74	2,050
Ohio	162	171	92,882	61,069	31,889	7,271,474	119.07	2,474
Oklahoma	55	74	21,042	13,999	9,911	1,743,287	124.53	1,953
Oregon	65	81	28,108	16,499	11,308	1,578,864	95.69	2,502
Pennsylvania	74	83	29,842	19,376	11,409	2,325,172	120.00	2,452
Rhode Island	3	3	1,563	1,033	476	131,307	127.11	2,433
South Carolina	6	8	1,127	665	589	75,984	114.26	1,588
South Dakota	72	125	34,983	22,751	11,848	1,704,419	74.92	1,880
Tennessee	30	36	7,540	4,802	3,907	792,154	164.96	1,783
Texas	214	270	92,493	60,404	42,664	7,350,886	121.70	2,068
Utah	11	13	3,520	2,034	1,749	269,687	132.59	2,119
Vermont	1	1	449	171	215	22,986	134.42	2,121
Virginia	28	32	10,219	6,259	5,177	880,292	140.64	2,057
Washington	81	105	39,336	23,278	16,669	2,327,910	100.00	2,484
West Virginia	2	3	484	293	253	38,471	131.30	1,883
Wisconsin	313	418	258,880	177,391	54,768	15,002,440	84.57	2,368
Wyoming	26	31	8,962	5,145	3,783	407,024	79.11	2,475
Totals – U. S.	4,526	5,556	2,650,857	1,719,539	865,957	$180,813,974	$105.15	$2,449
Canada								
Alberta	42	82	18,209	10,776	6,076	653,796	60.67	1,645
British Columbia	35	47	10,241	5,581	4,217	374,538	67.11	1,855
Manitoba	14	20	4,947	2,936	2,270	192,250	65.48	1,669
Ontario	80	122	42,025	27,035	13,017	1,735,987	64.21	1,906
Quebec	2	6	893	619	239	23,822	38.48	1,390
Saskatchewan	36	82	17,402	10,699	5,444	591,458	55.28	1,685
Totals – Canada	209	359	93,717	57,646	31,263	$ 3,571,851	$ 61.96	$1,687
Totals – U. S. & Can.	4,735	5,915	2,744,574	1,777,185	897,220	$184,385,825	$103.75	—
Latin America								
Argentina	39	94	20,324	12,568	1,727	—	—	—
Brazil	121	574	124,137	74,561	6,835	—	—	—
Chile	2	1	133	41	131	—	—	—
Paraguay	1	4	436	233	50	—	—	—
Uruguay	2	1	292	187	9	—	—	—
Canal Zone	2	1	398	240	153	—	—	—
Costa Rica	1	1	17	15	25	—	—	—
Cuba	1	4	483	208	105	—	—	—
El Salvador	—	3	275	126	63	—	—	—
Guatemala	4	4	1,163	470	177	—	—	—
Honduras	1	—	70	18	39	—	—	—
Mexico	9	10	1,050	494	434	—	—	—
Venezuela	4	6	628	307	457	—	—	—
Totals – Lat. Amer.	187	703	149,406	89,468	10,205	—	—	—
GRAND TOTALS	4,922	6,618	2,893,980	1,866,653	907,425	—	—	—

TABLE II

Sunday Schools

Districts U. S. and Canada	Preconfirmation Teachers				Postconfirmation Teachers				Nonteaching S. S. Officers	Total S. S. Staff Tabulated	S. S. Offerings		Weekday Bible Classes			
													Held Weekly		Less than Weekly	
	Laymen	Women	Pastors	Day School Teachers (Men)	Laymen	Women	Pastors	Day School Teachers (Men)			For Work at Home	For Work at Large	Number	Enroll-ment	Number	Enroll-ment
03 Atlantic	947	3,553	39	22	281	46	158	26	773	5,845	$ 235,432	$ 61,333	91	1,369	181	2,587
05 California-Nevada	411	2,040	25	13	240	64	129	33	495	3,450	125,056	27,303	126	1,551	115	1,562
07 California, Southern	528	2,369	23	24	319	69	155	62	642	4,191	163,554	42,622	96	1,123	116	1,412
09 Colorado	279	1,417	8	8	192	26	96	20	347	2,393	102,149	22,118	22	249	94	910
12 Eastern	330	1,595	12	4	244	60	114	21	476	2,856	108,641	31,237	35	488	42	551
14 English	728	3,280	28	19	304	50	152	22	877	5,460	197,501	55,777	75	1,226	95	1,713
16 Florida-Georgia	236	944	13	6	160	36	84	8	244	1,731	63,101	15,777	36	562	32	513
20 Illinois, Central	370	1,530	8	8	242	41	95	28	409	2,731	82,896	24,226	34	525	38	602
22 Illinois, Northern	684	3,542	27	45	314	60	133	80	733	5,618	278,580	70,357	98	1,699	72	1,713
24 Illinois, Southern	227	1,063	8	12	135	23	72	27	250	1,817	46,985	12,858	31	518	32	586
26 Indiana	417	1,917	12	26	287	29	121	77	524	3,410	111,653	22,527	31	448	85	1,126
28 Iowa East	234	1,205	11	6	139	32	65	10	213	1,915	44,168	12,045	16	229	41	673
30 Iowa West	306	1,813	7	7	204	58	92	12	348	2,847	101,352	25,898	14	262	48	937
32 Kansas	359	1,631	13	14	258	50	107	29	390	2,851	84,937	18,034	47	743	46	604
37 Michigan	911	4,357	30	41	379	98	178	107	883	6,984	229,656	51,637	95	1,581	108	2,101
39 Minnesota North	303	1,921	15	6	126	38	74	5	255	2,743	53,597	13,367	73	1,361	129	2,026
41 Minnesota South	669	2,909	17	18	253	71	122	38	519	4,616	101,443	33,532	95	1,704	191	3,579
44 Montana	99	484	9	3	46	4	22	1	82	750	19,728	5,389	11	154	22	276
46 Nebraska, Northern	226	1,410	10	9	146	32	65	19	309	2,226	53,137	12,861	23	282	44	652
48 Nebraska, Southern	292	1,516	6	22	135	36	86	39	273	2,405	48,918	13,742	24	350	83	1,055
53 North Dakota	129	859	8	6	105	23	31	2	148	1,311	26,850	7,451	10	149	80	454
55 Northwest	513	2,162	28	2	316	56	139	24	588	3,828	88,351	17,846	113	1,620	106	1,529
56 Ohio	376	1,601	10	14	267	31	104	34	493	2,930	113,061	29,782	39	776	38	564
58 Oklahoma	141	641	7	2	156	24	47	6	209	1,233	34,403	7,292	10	150	29	390
61 South Dakota	176	1,029	7	6	109	21	48	1	169	1,566	31,493	9,197	30	371	43	612
63 Southeastern	348	1,692	13	8	266	63	124	33	535	3,082	117,532	29,730	19	163	92	988
65 Southern	217	896	17	6	193	47	110	15	312	1,813	54,976	14,356	50	592	65	774
67 Texas	486	2,568	14	24	439	76	203	79	804	4,693	147,437	30,743	52	737	92	1,258
73 Western	892	3,732	35	32	612	83	243	101	1,040	6,770	187,473	55,365	50	728	106	1,389
76 Wisconsin, North	252	1,994	23	16	88	22	44	12	237	2,688	57,404	19,100	57	1,266	102	2,298
78 Wisconsin, South	469	2,262	33	20	189	27	90	36	346	3,472	88,619	26,471	112	2,425	93	2,070
Total — U. S. Districts	12,555	59,932	516	449	7,144	1,396	3,303	1,007	13,923	100,225	$3,200,083	$819,973	1,615	25,401	2,410	37,504
80 Alberta-Br. Columbia	193	688	27	—	56	6	49	2	107	1,131	32,098	4,701	36	574	27	467
82 Manitoba-Saskatchewan	108	618	9	—	36	9	42	—	67	889	13,759	3,394	23	305	44	930
85 Ontario	221	805	15	2	92	25	40	—	117	1,317	33,413	9,300	10	150	32	377
Total — Canada	522	2,111	51	2	187	40	131	2	291	3,337	$ 79,270	$ 17,395	69	1,029	103	1,774
GRAND TOTAL	13,077	62,043	567	451	7,331	1,436	3,434	1,009	14,214	103,562	$3,279,353	$837,368	1,684	26,430	2,513	39,278

TABLE III

Synodical Information

Year	Sunday Schools				Enroll-ment in All Bible Classes	Summer Schools		Contributions					
	Number	Pupils	Teachers and Officers	Total Enroll-ment		Number	Pupils	Work at Home	Average per Comm.	Work at Large	Average per Comm.	Synod's Budget	Average per Comm.
1934	3,327	252,044	25,754	277,798	?	607	19,024	$ 8,732,506	$10.99	$ 2,449,302	$ 3.00	$ 1,235,736	$ 1.55
1935	3,325	250,514	25,829	276,343	54,794	739	21,708	9,330,511	11.18	2,302,704	2.76	1,068,736	1.31
1936	3,386	248,607	26,513	275,120	61,138	850	23,389	10,337,317	12.11	2,427,746	2.84	1,145,181	1.38
1937	3,454	250,194	26,626	276,820	62,271	905	24,830	11,026,075	12.99	2,706,897	3.18	1,204,867	1.42
1938	3,419	272,013	28,053	300,066	62,732	737	23,347	10,972,091	12.60	2,683,065	3.08	1,199,370	1.37
1939	3,531	276,197	29,192	305,389	60,443	766	23,541	11,856,087	13.27	3,474,558	3.89	1,229,749	1.38
1940	3,605	280,412	29,480	309,892	59,327	817	24,722	12,660,422	13.83	2,920,005	3.19	1,327,266	1.45
1941	3,685	270,276	29,626	299,902	50,277	836	24,268	14,681,528	15.73	3,381,601	3.62	1,444,527	1.55
1942	3,771	261,080	29,164	290,244	45,773	888	27,148	16,924,324	17.27	4,261,004	4.35	1,696,284	1.78
1943	3,831	267,472	29,546	297,018	49,158	842	28,146	19,880,324	19.87	5,394,145	5.23	2,056,070	2.17
1944	3,946	277,844	33,408	311,252	72,016	907	31,234	24,320,339	24.32	6,506,000	6.51	2,335,900	2.34
1945	4,030	289,306	35,569	324,875	87,301	1,043	38,168	27,214,088	25.76	12,659,121	11.98	2,445,010	2.40
1946	4,490	309,571	36,746	346,317	99,127	969	45,287	31,025,474	29.54	9,899,895	9.71	2,588,818	2.47
1947	4,148	334,542	38,295	372,837	102,499	1,225	71,852	35,746,887	33.24	10,444,475	9.71	2,681,646	2.49
1948	4,230	361,947	40,958	402,905	106,767	1,697	97,272	42,050,132	38.11	9,349,350	8.47	3,199,628	2.90
1949	4,370	393,098	45,292	438,390	112,099	1,616	104,629	45,679,721	40.21	10,629,117	9.36	3,304,943	2.91
1950	4,407	424,693	48,443	473,136	126,698	1,937	125,126	50,130,334	43.01	10,401,257	8.92	3,928,140	3.37
1951	4,498	455,894	51,118	507,102	136,867	2,070	140,067	54,520,811	45.55	11,910,393	9.95	4,334,911	3.63
1952	4,605	492,697	54,568	547,265	148,081	2,326	164,464	57,989,964	47.14	23,883,173	19.42	4,652,306	3.78
1953	4,689	544,243	60,004	604,247	175,029	2,369	177,572	65,013,675	51.32	15,197,356	11.95	5,627,855	4.43
1954	4,815	591,037	65,089	656,126	180,638	2,606	202,020	71,243,515	54.53	17,379,086	13.30	6,855,993	5.25
1955	4,908	630,106	69,801	699,907	189,951	2,650	221,634	79,627,771	59.22	23,003,197	17.11	7,651,662	5.70
1956	5,002	668,098	74,974	743,072	197,245	2,734	237,450	90,253,316	65.16	21,756,555	15.71	11,090,744	8.01
1957	5,118	703,057	80,302	783,359	203,524	2,931	262,714	97,619,629	68.29	23,556,906	16.48	12,126,599	8.48
1958	5,218	741,227	84,836	826,063	219,679	3,245	303,876	105,694,641	71.60	26,112,087	17.69	14,088,529	9.54
1949	5,321	771,452	88,496	859,948	226,944	3,412	323,321	113,639,315	74.84	27,986,117	18.43	15,013,074	9.89
1960	5,439	802,980	92,206	895,186	236,073	3,475	338,435	119,572,174	76.08	30,293,831	19.28	16,708,519	10.63
1961	5,518	827,893	95,565	923,458	251,820	3,765	358,766	129,618,003	79.47	33,217,416	20.36	17,825,414	10.93
1962	5,657	853,827	98,941	952,768	264,686	3,910	377,489	132,001,746	78.67	35,594,228	21.21	18,786,589	11.20
1963	5,759	883,496	102,971	986,467	283,245	4,064	393,738	136,742,988	79.01	39,839,051	23.02	22,903,876	13.23
1964	5,875	897,220	104,776	1,001,996	304,306	4,193	409,915	142,819,208	80.36	41,566,617	23.39	23,953,269	13.48

NOTE: "Bible Class Enrollment" during 1939 to 1943 included only Junior and Senior Bible Classes as part of Sunday School. Contributions for "Work at Large" in 1945, 1952, and 1955 included special collections for "nonbudgeted" synodical projects.

The curriculum of the Lutheran Sunday School has been divided into six areas: (1) the purpose of the class, (2) the teacher, (3) nature of the lesson, (4) educational value of the class session, (5) class operation and administration, and (6) summary of the planned program.

The purpose of the class usually becomes clear when the teacher asks himself: "Why does our class exist? And what are we trying to achieve?" The Lutheran reply to such questions is given in the following general purposes:

> 1. The general purpose of the class is to help its members become more mature disciples of Jesus Christ through Bible study and Christian discussion.
>
> 2. To achieve this main purpose, teacher and class show an evident concern for: a growing understanding of Holy Scriptures, of Law and Gospel, of Christian doctrine and ethics, of the church and its mission in the world.
>
> 3. Teacher and class show an evident concern for: a development of Christian attitudes toward God, the Christian Church, family and relatives, neighbors, and fellowmen.
>
> 4. Teacher and class show evident concern for: the cultivation and use of Christian skills in Christian living and service in order to fulfill their Christian mission in life.
>
> 5. The spiritual needs, concerns, problems, and interests of the members, according to the age and educational level, are considered in the presentation and discussion.
>
> 6. The class is concerned about others. It makes specific efforts to reach people of the congregation and community to win them for Christ and strengthen them in Christ through Bible Study.[3]

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[3] Oscar E. Feucht, The Bible Class Standard (Bulletin No. 262. St. Louis: Concordia Publishing House), pp. 5-6.

The Lutheran Sunday School is not primarily concerned with class functions and teacher activities. The classes are more concerned with a growing in understanding, attitudes, and the skills of Christian living. Students are not to go away from class having learned only facts, words and answers. They are to leave the class having replaced prejudices for wholesome Christian attitudes.

"The spirit of the teacher and of the class are essential to Christian learning. Teaching is providing situations, conditions, or activities in which good learning can take place."[4] Learning, then, according to Feucht, becomes more than just listening, and teaching becomes more than simply telling. Both teacher and student have a role to play. There must be an unrestrained, wholesome atmosphere in the class. The student, as well as the teacher, must regard himself as being involved in a learning fellowship and enjoy their discoveries together. This learning fellowship is to be nourished in the spirit of mutual trust and confidences between the teacher and the class. Lutherans feel that the "at home" feeling between teacher and pupil will allow the student freedom in speaking freely in class discussions. This freedom of expression, between teacher and pupil, woll come--provided the teacher has personal enthusiasm for his teaching and the class. For this reason, Lutherans attempt to select a teacher who is well suited to the age and interest of the group he is teaching. Teaching becomes a "two-way-street" of communication between teacher and pupil who are joined in the learning processes.

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[4] Ibid., p. 7.

Mr. Kuehnert has said the following concerning the Sunday school teacher:

> A teacher of the Word is not satisfied with giving his pupils information only. He does not merely want to acquaint them with the great truths which God has revealed in His Word. He is also very much interested in the effect which his teaching has upon the pupils. He wants them to worship during the opening service. He wants them to learn about God and His love for them. He wants them to act like Christians toward one another. He wants them to try to do what God expects of them. What pupils learn will affect their personality. Guiding the development of a Christian personality is one of the functions of the teacher in the Sunday School.[5]

In order for a Sunday school teacher to become most effective in his assignment, the teacher must be prepared with the lesson material well enough that character building will become the primary purpose.

To assist the teacher in his preparation there are training meetings which he is to attend. Business meetings are also held weekly to keep teachers informed of the overall program of the Sunday school, and to clarify the school's objectives. In the business meetings reports are given by various officers and department heads. Possibilities for increasing enrollment, improving physical facilities, and administrative problems are topics of discussion. Lesson preparation meetings are held weekly, or bi-weekly, to give teachers guidance for future lessons. These meetings are usually conducted by the pastor or superintendent.

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[5] Kuehnert, p. 25.

Monthly institutes and conferences are conducted in larger cities where members from several congregations can meet together regularly. In this larger group, teachers meet with other teachers who are instructing corresponding age group classes, and thus departmentalize the learning processes through sharing experiences.

The training program for Sunday school teachers will be discussed later in this chapter. This program plays an important role in the training of teachers and assisting them in their assignments.

The third area of the curriculum is the nature of the lesson. This area has been divided into six subheadings by Feucht. They are as follows:

1. The lesson has unity and a concrete purpose. It was well organized.

2. The lesson was Biblical in content, doctrinally sound, and clearly related to Christ and the Gospel.

3. The lesson was life-directed and illustrated. Spiritual guidance was given for everyday problems.

4. There was evidence that class members are learning to use and interpret the Bible.

5. Reading, study or problem assignments were made to encourage preparation for the next lesson.

6. Lesson materials or study guides used were Biblically sound and well selected.[6]

The Sunday school lesson is centered around the character building of each student--with emphasis on the importance of understanding the Bible. Lutheran students are to become adept in using the Bible, a concordance, and in finding reference passages to "feed his own soul"[7] and to teach others.

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[6] Ibid., pp. 8-9.

The educational value of the class session depends in a large measure upon the preparation of the teacher. The teacher who can use his Bible and printed materials to "re-create" a lesson suited for the class will be classified as a successful teacher. Feucht has said:

> As a general rule learning takes place where learning activities are provided--if:
>
> 1. The teacher was well prepared and followed a lesson plan.
>
> 2. The class interest in the lesson subject was awakened.
>
> 3. The teacher encouraged "learning in community" by getting class participation.
>
> 4. The teaching methods used in the class were suited to the subject, to the group, to the aim, and showed some understanding of how learning takes place.
>
> 5. The teacher kept the discussion focused on the central issue, summarized at the close of each point and at the close of the lesson.
>
> 6. Members of the class were given an opportunity to "learn by doing" by participating in worship or by other activities.[8]

Learning by experience seems to be the central value of class sessions. Bible study groups, class participation, and discussions all attempt to aid in creating this experience.

To assist the teacher in providing and fulfilling his assignment the Sunday school has an organization for each class. A president, ushers, and secretaries are the usual positions, with the office of secretary being of the utmost importance. The secretary checks on attendance, sends notices to those who are absent, and informs prospective members as to the time and place of meetings. These officers meet periodically with the superintendent and report the progress of their respective classes.

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[7] *Ibid.*, p. 9.

[8] *Ibid.*, pp. 9-11.

The classes are often limited in size (fifteen to twenty persons in each) to allow for the greatest amount of efficiency in the recruitment and enrollment of members. Each class has a standing challenge of a ten-percent increase per year--this has reference to new members.

Each class is to have a substitute or relief teacher who has had some experience in teaching. Where this is not possible the class may be discontinued.

The Sunday school curriculum is a planned program. The older groups, teenagers through adulthood, have the option of selecting one of the three or four programs of Bible study offered. These courses are listed on the "Sunday School Prospectus", and are sent to the pastors and superintendents.

The curriculum stresses Bible study and its application to each age group. For example, the study books for Preteen and Junior High pupils require the students to use the Bible in the study of Biblical narratives. Discussion is encouraged as the Lutheran teacher attempts to have students make application of the lesson in their personal lives. Students may subscribe to a quarterly pamphlet which provides specific helps on meeting the spiritual needs of their age groups. A weekly or monthly pamphlet is also available for the home study of different age groups.

In reference to teacher training, Mr. Arthur Miller has said:

> To all intents and purposes the teacher in the Sunday School is the Sunday School. If the teacher is competent to teach, well prepared, enthusiastic, and interested in Christian education, the pupils will derive a blessing from their participation in the Sunday School program.[9]

The teacher, having such an important role in the Lutheran Sunday School, must receive training for his position. The Lutheran Church has a training program for those who are asked to teach. The call of a teacher may come in the form of a letter. (Page 60 illustrates such a call).

After the prospective teacher signs the call, there are induction services--a part of which includes the following exhortation to the officers and teachers:

> As officers and teachers of our Sunday School, you have a serious responsibility toward God and toward members of the Sunday School. You are to assist in the ministry of the Word vy instructing the lambs of the flock of Jesus Christ. To fit yourselves for this important task, it is necessary that you apply yourselves to a diligent study of God's holy Word, to devote yourselves to prayer and intercession for those who are committed to your care, to live a Christian life, and thus to be an example that will prompt others to walk in the fear of God. You are assuming a

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[9] Arthur L. Miller, Improving Sunday School Teachers' Meetings (Bulletin No. 210. St. Louis: Concordia Publishing House), p. 5.

Zion Lutheran Church
Overland Ave. & 21st St.
Burley, Idaho

Dear

After prayerful deliberation and discussion Zion Lutheran Church of Burley, Idaho, is herewith extending to you a call to be___________ in the___________ department of our Sunday School. You have been chosen by the Board of Elders and the Pastor in accordance with the resolution passed by the Voters' Assembly.

As a Sunday School teacher or officer you have a high calling. Our dear Lord and Savior is calling you to this position. No greater position or honor could be had than to be called to feed the Lambs of God with His Word. It is indeed a privilege to lead God's Lambs along the way of life with His truth. It is a great responsibility to prepare these little souls for eternity. As a Sunday School teacher or officer you are preparing the children of our church for eternal life in heaven. You will be teaching them God's Word in all its truth and purity. This is a great respnsibility and privilege, but there are also great rewards. There is the great satisfaction of knowing that you have led someone to know the Lord much better. You have the assurance and promise that the Seed of the Word which you teach will fall into good ground, and it will bring forth much fruit. Before you, you have the gleaming eyes of youngsters who are constantly learning more about their Savior. This is a high office to which God is calling you at the present time.

Also, in this office you are helping the pastor of the congregation. It is physically impossible for the pastor to teach all the children of the congregation. He does not have enough time to reach them all. Therefore, in this office you render a great service in helping him perform the duties for which he was called.

We ask you to consider this call prayerfully and diligently. We pray that you will find it in your heart to accept this office and to fulfill the requirements of that office. If you feel that you cannot accept this position, please notify the pastor or one of the elders in the next two weeks.

We also would like to mention here that this call is extended for a period of one year so that you will know definitely for how long you are obligating yourself.

May you find this your opportunity to serve and grow as you help others to grow in Christ.

In His name,

> serious responsibility, but the Lord has promised to be with you to supply the gifts that are required for the faithful performance of your duty.
>
> As minister of this congregation to whom the entire ministry of the Word has been entrusted, I now ask you before God: Are you ready and willing to accept this responsibility and to do your work faithfully according to the ability which God giveth? Then answer: Yes, with the help of God.[10]

The training program for those who teach in the Sunday school, consists of two series: (1) Bible study and doctrine, and (2) Education courses--child psychology, methods, evangelism, and administration.

The first series consists of studies in the following areas:

1. Old Testament History
2. New Testament History
3. Fundamental Christian Beliefs
4. The Life of Saint Paul
5. Home Life in Bible Times
6. The Story of the Church
7. Our Church and Others

This first series is generally covered in a period of one year in training programs conducted in the Spring and Fall.

The second series, which are covered the second year of the training program, includes the following classes:

1. Teaching Little Amalee Jane
2. Teaching in the Sunday School
3. Learning to Know the Child
4. Teaching the Word to Adults
5. Evangelism in the Sunday School[11]

Upon the completion of the two years of training, the trainee is usually ready for the preservice training program. This preservice training is actual apprenticeship under an older or more experienced teacher. Such apprenticeship and personal instruction is often given by the pastor or a professional teacher, especially a trained Lutheran day-school teacher. Another method used is to assign new teachers as assistants to experienced teachers. After the teacher is a full-time teacher he becomes affiliated with the In-Service Training Program. This is a weekly or bi-weekly teachers' meeting where teachers work together for improvement of skills, the sharing of ideas, and expressing and solving problems. (See Appendix E for additional information on the teacher and his responsibilities).

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[10] *Ibid*., p. 5.

[11] "The Concordia Leadership Training Program" (St. Louis: Concordia Publishing House).

The Sunday school teacher, with the training that has been explained, should become more effective in the classroom, in the church, and in his relationship to his church. Allan Jahsmann has said:

> A church that values its Sunday school gives evidence that it considers Sunday school work more important than participation in social affairs and recreational activities, and if it devotes as much attention to its Sunday school as it does to other aspects of Church life, it will have less difficulty getting and keeping workers than a church which simply tolerates the conducting of a Sunday school in its building.[12]

A valuable tool for the Lutheran teacher is the library. Libraries are established on a congregational and on a district basis. The teachers, as well as the students, are encouraged to use these libraries in selecting helps for their instructional materials. The congregation helps build its library through book or cash donations.

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[12] Allan Hart Jahsmann, Sunday School Staff Enlistment and Training (Bulletin No. 213. St. Louis: Concordia Publishing House), p. 11.

The Sunday school is a major contributor to the Christian Education Program of the Lutheran Church-Missouri Synod. This chapter has considered a few of the reasons for the Sunday school's role of importance.

The objectives, administration, and curriculum were discussed, and the chapter concluded with a discussion on the training program.

CHAPTER V

CHRISTIAN EDUCATION IN THE HOME

The home plays a vital role in the Christian Education Program of the Lutheran Church-Missouri Synod.

Pastor Ernest L. Gerike expresses it this way:

> The home is the real testing place. It is difficult, if not altogether impossible, to pretend faith at home. Whether faith is false or genuine is revealed in the words and actions of the home. When people appear briefly in public, for example, meet others at church, they can give the impression that they are quite pious and God-fearing by watching their every step. This may completely deceive everyone else, but it does not deceive Jesus. He knows whether the actions are sincere and faith-guided or not. But when pious actions are merely pretended, the truth usually comes out in the home, where the guard is relaxed and people show their true colors.[1]

If, as Pastor Gerike has said, "The home is the real testing place", it would seem necessary to include in this work a chapter on the relationship of the home to the church. This chapter will include the following three areas of investigation: (1) The Church and the Family, (2) The Family-Life Education, and (3) The Ways of Conducting Family Worship.

The Lutheran Church is very much interested in the home as an agency which would foster the same ideals as those found in the congregations.

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[1] Ernest L. Gerike, "The Church and the Home," The Lutheran Witness, Vol. 83 (St. Louis: Concordia Publishing House, Sept. 1955).

Regarding the home and its influence Dr. A. L. Miller has said:

> The Christian home is in a real sense one of the schools of the church. As members of a Christian family live together as children of God, the home becomes a very important channel for the Holy Spirits' teachings.[2]

It is the hope of the Lutheran Church that the home, with the help of the church, will provide informal occasions for the Holy Spirit to teach and guide its members.

According to Oscar E. Feucht, Secretary of Adult Education in the Lutheran Church-Missouri Synod, there are two basic reasons why the church should work with families: (1) the nature of the family itself, and (2) the threats to the family in today's society.

Mr. Feucht has divided the nature of the family into eight areas in the following manner:

1. The Basic Unit of Society--God made the family first. It existed long before there was a church or a state. God made the home the center. Down through the ages the family has been, and still is, the basic unit of society. History has seen a number of experiments which tried to ignore this arrangement of the Creator. All of them resulted in dismal failure. No civilization has prospered where families were not strong.

2. Cradle of Personality--Most of our character traits are develolped in the home. Father and Mother give to us love and care and a sense of security, God's Word and truth and a sense of authority, the Ten Commandments and a sense of right and wrong, our first prayers and the privilege of worship, the story of Jesus and the way to forgiveness. The type of person we become is largely determined in the preschool years by home teaching and environment.

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[2] Arthur L. Miller, "The Holy Spirit, Our Heavenly Teacher," Advance, Vol. 10, (St. Louis: Concordia Publishing House, June 1963), p. 3.

3. Most Potent School--Parents have their children with them longer than the church or school. They enjoy an authority no teacher possesses. They have the confidence of the child and the opportunities from sunup to sundown for teaching in life-related situations. No other institution makes so great an impression on us. The home is potentially the most powerful school.

4. Evangelizing Unit--Most of us were introduced to Jesus by Christian parents and led by them into the church and its program of Christian education. Where parents are won for Christ, they bring their children with them; where parents remain indifferent, children and young people are cheated out of religious instruction and become America's moral problem No. 1.

5. Transmitter of Culture--Our homes pass on to us our way of life; habits of speech, love for books, music, and good art, as well as habits of Bible reading, churchgoing, and daily prayer. Are the families of your church passing on a Christian culture to the next generation?

6. Barrier to Evil--The strongest weapon against the tides of secularism, worldliness, and ungodliness, of unbelief, deceit, and immorality is to be found in families who insist that moral standards be maintained and passed on to their children. When things go wrong in the home, they go wrong everywhere. If things go right in the home, they go right everywhere.

7. Bulwark of the Church--From the earliest times religion was passed on from father to son and from mother to daughter. A church is as strong as the individual families, and unless religion is lived in the home, it cannot be vital in the church. Spiritually strong families make a strong church; spiritually weak families make a weak church. The church is people, and people are largely what families make them.

8. Cornerstone of the Nation--One of our United States' Presidents said: "What America needs is more religion--the kind of religion that is lived in the home." Every social problem leads back to the doorsill of the dwelling and to the life

purposes, ideals, and ways that are taught there.[3]

The second reason for the church working so closely with the home is because of the threats of today's society upon families. The Lutheran Church is much concerned about the following threats to the homes of today: Too much leisure time with greater financial income--these, according to Feucht, are drawing people away from the church, lessening parental control, and leaving children to the emphasis of sex in advertising, magazines, movies, and television. There is a sharp increase in divorce and a general secularization of social life. The best antidote, in the opinion of Mr. Feucht, against these dangers that are threatening the home, is the Christian conscience and heart, which only the Christian home and church, through Christian witness and nurture, can supply.[4]

The Christian family works hand in hand with the church in a study of the Bible. Members of the Lutheran Church have been taught, says J. M. Weidenschilling, that:

> One can become a Christian only by knowing and believing what the Bible teaches about God's way of salvation. In order to remain a child of God and live a Christian life one needs to keep on learning all his days what God has recorded in the Bible for his temporal and eternal welfare. The Lord wants everyone to study and use His word from earliest childhood and all through life. His command to "search the Scriptures" is given to all Christians.... A Christian family may have a threefold program of Bible study for growing spiritually and living a God-pleasing life: Through daily use of the Bible in the

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[3] Oscar E. Feucht, A Family-Life Program for the Parish (Bulletin No. 510. St. Louis: Concordia Publishing House, 1964), p. 2.

[4] *Ibid.*, p. 3.

> home, regularly attending the church services, and participating in the instruction given in the Sunday School and Bible Classes. This is the ideal which every Christian family should strive to attain.[5]

Mr. Weidenschilling continues telling about this Christian ideal as he writes:

> Sunday morning means more to a truly Christian household than any other day of the week. Everyone is up bright and early to start the day with a brief morning devotion. Young and old are eager to get off to Sunday School and church on time. While the little folks are learning the Bible stories, the older children and the parents are attending the Bible classes. After the whole family has had a profitable hour of Christian education, it remains at church another hour to worship in God's house. Such Christian families are the best and the happiest, and they exert a powerful influence in the community.[6]

The Lutheran home is strengthened by the church, and the church, in return, is made stronger through the devotionals in the Christian home.

Having briefly reviewed the relationships of the church and the home in the Missouri Synod, the next topic for consideration in this chapter is that of family-life education.

Family-life education is the process through which a Christian family is developed. A Christian family, according to the Lutheran Church, is one in which God Himself lives and which exists and functions according to God's own plan. The purpose of family-life education is, according to Mr. Feucht,

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[5] J. M. Weidenschilling, "Does Your Family Give Adequate Attention to Bible Study?" (St. Louis: Concordia Publishing House), p. 1.

[6] *Ibid.*, p. 2.

"helping every family, by the grace of God, to become a spiritually growing, responsible Christian family unit."[7] Mr. Feucht further comments upon Christian family-life education by saying that it is not satisfied merely with making families decent and good, or merely religious, but specifically Christian, trusting in Jesus Christ, their Savior, and living a life dedicated to Him in thankful response for God's mercies. The Christian family, he continues, and Christian love, act as the bond in uniting the family and developing in it a genuine concern for the neighbor, the church, and the world.

There are five specific aims included in the family-life educational program.. They are as follows:

> 1. Enriching the spiritual life of the whole family and lifting the entire spirit and purpose of the home.
>
> 2. Helping parents understand and appreciate their children and providing parents with skills for the Christian nurture and training of children.
>
> 3. Preparing children and youth for Christian family living and good homemaking.
>
> 4. Providing guidance toward happy and successful Christian marriage to persons married or approaching marriage.
>
> 5. Serving the founding family, the expanding family, the shrinking family, and the aging family with a Christ-centered and church-centered program.[8]

These five specific aims of the family-life education are accomplished in the Lutheran Church through several media. The home and its influence is the most vital. The scope of family-life education has been stated as follows:

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[7] Feucht, p. 4.

[8] *Ibid.*, p. 4.

> 1. Thorough Christian Indoctrination--Nothing is more important for building strong families than a program of Christian nurture which produces well-adjusted, fine Christian personalities, accepting Christian goals, and following Christian standards as a result of Christian faith. This means that laying solid foundations in Sunday school, Christian day school, youth and adult programs, is most vital of all.
>
> 2. Cultivating Family Worship--Families that worship together daily learn to know the Bible, face life daily with God, grow in reverence and prayer, talk more about religion, have an opportunity for daily spiritual instruction, strengthen the church, and develop solid Christian citizens. Daily home devotions help a family live with God! Where God's Word is in use, there God Himself is at work. Nothing in Christian family-life education is so significant as helping every family establish meaningful, fruitful daily family worship.
>
> 3. Using Christian Family Standards--Every Lutheran family needs to think through its religion, establish its sense of values on the basis of the Holy Scriptures, and ask itself from time to time how well it is measuring up to God's standards. As husband and wife accept a Christian pattern of life and pass this pattern on to their children, God's name is hallowed and His kingdom comes.
>
> 4. Serving New Families and Young Families--New families received into the church by confession of faith or confirmation need to be assimilated into the life and work of the church. They need guidance in regard to Bible reading and conducting family worship, training in personal witnessing and the whole stewardship life. The birth of every baby opens the door for effective family-life education at a time when parents are most receptive.
>
> 5. Parent Education and Instruction in Child Training--Lutheran leaders feel that more attention must be given to helping parents do their job and less attention to acting as substitutes for parents. One psychologist has said: "Unless adult civilization stirs itself to the point of arousing sufficient interest in parental education, we may expect our schools, homes, institutions, and courts to be cluttered with socially sick children." The Lutheran Church would concur with

the comment of this psychologist.

6. Cultivating Christian Family Relations--To the Lutheran member, the home and the spirit within is most important of all. Christian families should develop harmony, understanding, and sympathy, and should learn to live together in a spirit of forbearance and forgiveness.

7. Sex and Marriage Education--Lutheran leaders generally agree that the day is past when we can ignore the subject of sex or keep it from our children. Instead, we owe them a Christian interpretation of the fact that God made us male and female. It is basic also that every young person receive a Christian view of marriage as a covenant with God. This suggests a program of marriage education and counseling in every church.

8. Helping Families in Need--In sickness and death, disaster and trouble, family disorganization and marital conflict, families need the friendship and counsel which only the church can give. Special attention should be given to weak families and to aging families.[9]

Mr. Feucht comments in his discussion of family-life education about false assumptions--those assumptions that many entertain as an excuse for their parental neglect. He lists five of the major assumptions as being:

1. "God has made the home responsible for the training of children, but since the home is not doing its duty, we must have schools and Sunday schools." We must indeed have schools and Sunday schools, but the conclusion is wrong. Since the home is not doing its duty, we must, first of all, show the home how to do its duty and cooperate with the home so that it will learn to do its duty.

2. "A good sermon once a year is adequate." One good sermon a year and one good lecture on the subject are valuable contributions, but they are inadequate for so important and so varied a subject as the Christian family.

3. "Merely apply good common sense." You need special training to become a carpenter, a doctor, a

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[9] _Ibid_., pp. 4-6.

minister, a teacher, a lawyer. You also need special training to become a Christian parent to your children.

4. "Let nature take her course. Everything will come out all right." This is not true of farming, nor of business, nor is it true of child training.

5. "We already have too many organizations and too many programs." In the light of the strategic nature of families and a true sense of values this argument will not hold water.[10]

The above stated false assumptions should, according to the author on the subject, be overcome so that each member of the congregation can help other Christian members. Mr. Feucht remarks that "The Christian family speaks eloquently for the Christian faith. One such family is worth a dozen sermons and lectures."[11]

The third topic of discussion in this chapter is ways of conducting family worship. A. C. Mueller, writing on the Sunday school program of the Lutheran Church-Missouri Synod, has said: "The whole church at worship, young and old gathered together on Sunday as one family in the confession of sin, in hearing God's word, in prayer and praise and rededication of self to God--that is God's will for all of His people."[12] In reference to family worship in the home, Oscar E. Feucht writes: "Families which ignore God and His word six days a week will not be likely to know God in the power of

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[10] Ibid., pp. 12-13.

[11] Ibid., p. 13.

[12] A. C. Mueller, "Let's All Go to Sunday School and Church" (St. Louis: Concordia Publishing House), p. 3.

His resurrection on the seventh day of the week."[13]

There are many acceptable ways of conducting family worship in the Lutheran home. Each must be adapted to the specific needs of a family. According to Mr. Feucht three things are essential in family worship: (1) The use of the Word of God as the basis of the devotions, (2) Meditation, discussion, and (3) Prayer--responding to God's message.[14]

Feuch further divides Lutheran family worship into five general areas--those where there are: (1) Small children, (2) School-age children, (3) Young people, (4) Adults, and (5) People who live alone. Each of these general areas are broken up into specific suggestions of ways of conducting family worship. They are as follows:

Small Children

> 1. Where there are very young children, devotions may be restricted to bedtime Bible stories, with very simple but life-related prayers. Stories may be told from memory, read from a Bible story book, told from pictures (Bible History, Sunday school leaflets, picture cards).
>
> 2. A better time is the morning after breakfast when the child is alert and fresh. A Bible story told, a picture explained, a simple hymn or a nursery song, and a short prayer can start the day with God for parent and child--and open the windows of heaven to little children.
>
> 3. A Bible story may be read from a Bible story book, or told by one of the children and then read from the Bible itself. Comments, questions, answers should

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[13] Oscar E. Feucht, "Building Family Altars in Your Parish" (St. Louis: Concordia Publishing House), p. 3.

[14] *Ibid.*, p. 4.

follow to help make the lesson meaningful. The prayer may grow out of the reading and discussion.

School-Age Children

4. Parents make selections from the Bible that will engage the interest of children: Bible characters, stories of God's people, great chapters, miracles, parables of the Lord, stories of Jesus and His disciples, of the early Christians, etc. They may work through a Gospel, the Book of Acts, Genesis, Exodus--selecting the stories and filling in the sections skipped with brief summaries.

5. Devotions especially prepared for children as they appear in a Christian family magazine or in devotional manuals or books for children may be used--again with comments, prayers, and a hymn.

6. Family worship may be built around the readings suggested in the Sunday school lesson or the unit of religion being studied in the Christian school. Memory verses are discussed and learned. Prayers related to the readings are used.

7. Base the devotions for a year on fundamental Christian beliefs as they are set forth in Luther's Catechism. Discuss each commandment, petition, section of the Creed, finding in each--instruction, thanksgiving, confession, petition, or intercession. Recite a portion of the Catechism and the most significant Bible verses together as a family.

Young People

8. Every member has his own Bible. Each reads a paragraph or a verse, then puts it in his own words. Discussion helps to bring out the meaning and its application to life. Members take turns in saying the prayers. Using various Bible translations adds stimulation.

9. Devotional manuals or calendars may be used which help make the Bible reading real through illustrative stories, questions, subjects for discussion. When a nugget of thought is found, it is discussed and made the basis of a prayer.

10. A Bible reading guide may be used or a book of the Bible read with definite purposes in mind--finding a thought for the day: a doctrine, a promise, a warning, a prayer, new understanding, a duty. The heart and mind are challenged and alerted by this procedure.

Adults

11. Most devotional materials are written for adults. The usual pattern used is: Scripture passage, devotional commentary, prayer. To give warmth and to personalize the devotions, the leader should add remarks and explanations or invite a brief discussion of some point. Let the printed prayers serve as a prelude to the prayers of your own mind and heart.

12. Scripture is read by some plan--a paragraph, a chapter, book by book, or according to a year's reading selections (hymnbook, calendar, etc.). Main points are discussed. Look for a directive for living, new understanding, an old truth reaffirmed, a favorite verse. The prayers should grow out of the passage read.

13. Young married people.--A Bible reading program (list) is followed. They look for "nuggets of thought," or verses that especially meet their own needs, meditate on a single verse or word, then incorporate what has been read into a prayer.

People Who Live Alone

14. People who live alone often have more time available for meditation and reading than other people. Some begin each day (breakfast or on the way to work) by reading a devotional booklet. At the close of day (after dinner or at bedtime) they read a whole chapter of the Bible, looking for new understanding and new directions for their faith and its expression in daily life. As they read, they collect the thoughts for prayer.

15. Older folks may wish to read whole chapters, learning new things from God's Word to fit their daily needs--especially words of cheer, comfort, hope, and courage. Hymns are especially favored by the aged.[15]

Each family is encouraged to choose its own pattern from suggestions such as those before mentioned--borrowing, combining, alternating to meet changing family needs.

To assist in the family worship the Lutheran Church has several publications which are available. Two of the more widely distributed publications are "Portals of Prayer" and "Parent Guidance Series." "Portals of Prayer" is a bimonthly pamphlet which contains a thought for each day. An example of this daily sermonette is found in Appendix F. The "Parent Guidance Series" contains messages to be used in the home for all age groups from children to adults. Examples of two of the types of lessons are found in the Appendices G and H. The first is entitled "Homemakers and Their Task," and the second is "A Sound Marriage Makes A Happy Home."

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[15] *Ibid*., pp. 4-6.

In the Lutheran Church the home is vital to the total Christian educational program. The General Board of Parish Education has expressed it this way: "As we grow in Christian knowledge, we see God's will more clearly. Our Christian convictions grow clearer and stronger. We become more capable witnesses for Christ in all situations in life."[16]

It has been the purpose of this chapter to show the relationship of the home to the Christian educational program. Three areas have been considered: (1) The Church and the Family, (2) The Family-Life Education, and (3) The Ways of Conducting Family Worship.

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[16] Board of Parish Education, "God Works Through You in Christian Education" (St. Louis: Concordia Publishing House), p. 1.

CHAPTER VI

PART-TIME SCHOOLS

To assist the Sunday school, the home, and the Sabbath worship, the Lutheran Church has a program of Christian education called Part-Time Schools. The part-time schools are an attempt to supplement the religious training of young people.

Dr. Erich H. Kiehl, commenting upon this subject, has said: "Our age is becoming increasingly aware of the need to stem the tide of growing religious illiteracy. The need to provide more than Sunday school and confirmation instruction is becoming increasingly apparent."[1]

The Lutheran part-time school is conducted in one of three ways: (1) Weekday, (2) Released time, or (3) Saturday.

"Weekday" is a comparatively new term in the Lutheran Church. It stands for religious instruction after school hours on any day from Monday through Friday. The weekday school, according to Mr. Kiehl, is most successful in the urban and suburban communities. It meets once a week after school hours. Where the public school is near the church, the weekday school schedule may begin soon after school in the following manner:

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[1] Erich H. Kiehl, Three Part-Time Schools (Bulletin No. 128. St. Louis: Concordia Publishing House), p. 1.

3:45-4:00............snack time
4:00-5:00............class
5:00-5:20............learning activities
5:20-5:40............worship

If the public schools are not close to the church, then the same schedule would be followed at a later hour in the day.

The weekday school has been the most successful of the three types of part-time schools conducted in the Lutheran Church. It is an attempt to provide regular religious training and learning as a substitute for the Lutheran elementary school. In some instances the weekday school is a transitional agency until a Lutheran elementary school can be established. In other instances the weekday school and the Lutheran elementary school are both needed to help meet the needs of all children in the congregation.

Released time is a program where arrangements are worked out by the local churches and school leaders to have school systems release children to the churches for religious instruction at a time convenient for both. This is usually done on a staggered, grade by grade basis to enable the churches with limited staffs and facilities to accommodate the program. Released time presents a problem in the Lutheran Church in that it is often difficult to find and maintain a qualified teaching staff and it does not present as effective an educational setting as do the other kinds of the weekday school, according to Mr. Kiehl.[2]

The Saturday school gives religious instruction on Saturday morning or afternoon. In many rural and small-town settings it is the Saturday school which seems to fit best into the pattern of community life.

The objectives of the part-time schools have been given as follows:

1. To assist the home in its task of helping the child to grow in Christ.

2. To bring the child to a deeper personal committment to Christ and His way of life.

3. To draw the child closer to the life, work, and worship of the church.

4. To help the child grow in understanding Christian doctrines, Bible history, church history, worship, music, etc.

5. To provide tools with which the child can resist temptation to sin and develop the virtues of the Christ-like life.

6. To provide public school children with some of the spiritual growth opportunities offered in the Lutheran Day-School.

7. To provide part of the training required in preparation for confirmation.[3]

The aim of the weekday school program is to meet these objectives.

The remainder of this chapter on part-time schools has been divided into four areas of investigation. They are: (1) The Steps in Planning, (2) The Superintendent and Staff, (3) The Home Cooperation, and (4) The Curriculum. Each will be considered in the order listed.

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[2] Erich H. Kiehl, The Weekday School Superintendent's Manual (St. Louis: Concordia Publishing House, 1965), pp. 11-12.

[3] Erich H. Kiehl, The Weekday School (Bulletin No. 135. St. Louis: Concordia Publishing House), p. 9.

Several steps of importance have been listed by Mr. Kiehl in planning a weekday school:

> 1. Appoint a committee to work through the work sheet "Considering the Weekday Program for Our Congregation." (See Appendix I). Ask the committee to discuss the completed work sheet and to bring in a report to the board with pertinent recommendations as suggested by the data from the work sheet. The committee may also suggest one or more men as superintendent of the Weekday school.
>
> 2. The committee reports to the board of Christian education with recommendations for action as developed.
>
> 3. The board of Christian education would do well to set aside a special meeting to discuss the report of the special committee and its recommendations for action. Depending on local circumstances and procedures, the board may wish to discuss informally with the fiscal board any matters involving finances to see what money would be available or could be provided in the next year's budget. In some instances it may be wise to do this before coming into the voters' assembly with a report and recommendation on the Weekday school, including its choice for superintendent.
>
> 4. The board of Christian education reports to the voters' assembly with a recommendation on beginning a Weekday program, including election of the superintendent.
>
> 5. The board of Christian education makes a report to the congregation at a time set aside after the Sunday morning service.
>
> 6. In some instances it may be wise to call a meeting of all parents with children of school age to present the whole program as planned in order to cultivate their active interest and cooperation and to discuss especially such phases as schedule, transportation, etc.

7. Send out materials giving pertinent information on your Weekday program as planned. Send the information to all members of the church whether or not they have children of elementary school age. It will be important to cultivate the interest of all members and also their active support of the program.

8. Follow up periodically through a note in the Sunday bulletin, the parish paper, and in a special mailing as your local circumstances may make desirable.

9. You may wish to train a special group to call in the homes of members who have not enrolled their children by a certain time, to explain the program and persuade them to enroll their children.

10. A week before the Weekday school year begins, you may wish to call a parents' meeting at which you brief them on the final details of the Weekday school, show them the materials their children will use, tell them which books the children should buy as basic texts, and stress the importance of their active cooperation in undergirding the Weekday program and its objectives at home. Be sure to encourage discussion, and be ready to answer questions. The better informed the parents are, the more interest and cooperation you may anticipate.

(Note: A six-month planning period should be set aside to prepare for a Weekday program. Ideally it would be well to begin early in the fall of the preceding year. This would provide sufficient time to include the initial needs of the Weekday program in the annual budget and in the planning of organizations who may wish to underwrite part of the cost. It will provide time in which to improve existing facilities for classroom use. Not of least importance is the time it may take to secure the necessary staff and give them basic training on the Weekday program and the specific courses they will be teaching.)[4]

After the initial planning of the weekday school, the administrative responsibilities of the various staff members are as follows:

Superintendent--The superintendent is the executive leader of the weekday school and is elected by the congregation on the recommendation of the board of Christian education. His chief activity is administration, promotion, and supervision.

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[4] Erich H. Kiehl, The Weekday School Superintendent's Manual (St. Louis: Concordia Publishing House), pp. 20-22.

Pastor--As the spiritual leader of the congregation the pastor needs to be interested in the total program of parish education. This includes the weekday school. The pastor must be active in teacher recruitment and training, in the program of continuing education, and in leading the opening worship. He will teach the upper grades in confirmation instruction and the integrated weekday courses on this age level in the weekday school program. The pastor and the superintendent must work closely together.

Board of Christian Education--The board of Christian education is responsible for the supervision of the entire educational program of the parish. The board formulates policies, hears reports, and is concerned with the adequacy and condition of the facilities and equipment.

Teacher--The teacher is selected on the basis of teaching ability, faithfulness and devotion to the Lord, and interest in young people.

The Lutheran weekday school emphasises "school" in the full sense of the word and stresses, upon both student and teacher, that the weekday school is for learning purposes. Teachers are held responsible for following up on absentees, and are advised to work closely with the parents of the students. This close cooperation between the teacher and the home is extremely important for the effectiveness of the Lutheran weekday school. Some of the factors which help in securing this cooperation are: (1) Home Visits--teachers are encouraged to visit the homes of the students and learn the students' backgrounds, as well as cultivating interest and goodwill between the parents and the school. (2) Parent's Night--At least once a year the weekday school sponsors a parent's night. This is a night for parents to see displays of students' work, hear presentations of classroom procedures, and receive a general orientation in course materials and objectives. (3) Parent-Teacher Conferences--Once a year, usually at the close of the first semester, parents are invited to a fifteen minute discussion of pupil progress. (4) Parent Organization--The weekday school often joins the Sunday school in sponsoring a parent-church-school organization to inform and help parents in carrying our their role in religious education. These meetings are usually held monthly.

The close cooperation between the teachers and the parents assist them in a more complete understanding of the curriculum of the weekday school. The curriculum in the part-time school has given careful consideration to age-levels and social-adjustment-levels in an attempt to develop as balanced a curriculum as possible.

The curriculum of the weekday school of the Lutheran Church is called the Concordia Weekday Series. This series provides curriculum materials on each grade level from grade one to grade eight. The courses have been planned on the basis of a two-grade, two-year cycle. The Concordia Weekday Series consists of sixteen courses--two courses for each grade level. Each course contains seventeen lessons and covers a semester of work. The lesson materials have been planned for use in periods varying from fifty to ninety minutes in length. Both teacher and student books have been prepared for each course. The student's book serves as a text and a workbook.

The following is a list of classes with their courses of study:

Grades 1-2

The materials for this age level use a Bible-story approach centered in unit themes. Each course contains two units.

Course 1: God and His Children

Unit A: How God Takes Care of Me
Unit B: Children of the Bible

Course 2: God Is My Father

Unit A: I Talk to God, My Father
Unit B: I Live as God's Child

Course 3: God Talks to Me

Unit A: By What He Does
Unit B: By What He Says

Course 4: God Loves Me

Unit A: God Sent Me a Savior
Unit B: God Helps Me to Love Others

Grades 3-4

Basically the materials for this grade level emphasize a study of the Christian faith and life under four major headings:

Course 1: Belonging to God

Unit A: What God Is Like
Unit B: How We Become God's Children

Course 2: Living as God's Children

Course 3: Talking to God

Unit A: I Talk to God in Prayer
Unit B: I Pray the Lord's Prayer

Course 4: Being in God's Family

Unit A: We Worship Together
Unit B: We Serve God
Unit C: We Study God's Word

Grades 5-6

The first course is a study of the Old Testament following through the theme of God's covenant relationship with His people. The next course follows through the them of Jesus the Messiah in a study of the life and the ministry of Jesus. After a course on worship the final course looks at various facets of the Reformation.

Course 1: God and His Covenant People

Course 2: Jesus the Messiah

Course 3: "We Praise Thee, O Lord"

Course 4: Luther--the Servant of God

Grades 7-8

The first course takes up the missionary activity of St. Paul. The second carries through a Christian-life emphasis. The third attempts to give the children a bird's-eye view of the history of the church from the Ascension to the present day through carefully selected vignettes of key events, people, and aspects of church history. The final course looks at the total stewardship of life and the inductive method of Bible reading.

Course 1: The Gospel in Paul's World

Course 2: Serving God Always

Course 3: How the Church Grew

Course 4: Growing as a Christian

There are review lessons at the end of each course for each age-level. These review lessons are not to be used as academic tests, but have been planned to give the child an overview of the material covered.[5]

Another phase of the weekday class, not mentioned in the formal curriculum, is the devotional aspect. Worship, through prayers, songs, and remarks by the pastor, form an important part of the Lutheran devotional periods.

In this chapter the part-time schools in the Lutheran Church-Missouri Synod were discussed in three areas: (1) The weekday, (2) the released time, and (3) the Saturday. During the year 1964, a total of 56,550 students were enrolled in the part-time schools.

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[5] The Weekday School Superintendent's Manual (St. Louis: Concordia Publishing House), pp. 51-53.

CHAPTER VII

THE VACATION BIBLE SCHOOL

The Vacation Bible School is a daily school in religion conducted by a congregation, for a period of ten days, during the summer months vacation period. Arthur W. Gross says:

> The vacational Bible school is an attempt on the part of the Lutheran Church to bring together idle children, idle church buildings, and educational facilities for Bible instruction and Christian training that is both delightful and profitable. It represents an opportunity to capitalize on leisure time in order to augment the religious instruction of the children who are members of the church. It also represents an opportunity to share Christian convictions with others.[1]

The vacation Bible school is essentially a school for the youth of the Lutheran Church. Young people of other religious backgrounds and faith are also allowed to participate in the school and are encouraged to attend to learn more about the Bible and their relationship with the Lord.

The aims of the vacation Bible school are as follows:

> To teach the Christian fundamentals, sin and grace, with a view to saving faith in Christ, holy living, Christian service, and eternal salvation of the individual.
>
> To explore the community, penetrate into the homes, and find lost souls for Christ--both among the children and among the adults.
>
> To develop acquaintances with the Bible as well as skills and habits in the use of it.

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[1] Arthur W. Gross, The Vacation Bible School (Bulletin No. 421. St. Louis: Concordia Publishing House, 1964), p. 2.

> To give training in worship and to familiarize the children with the church's treasury of hymns.
>
> To exert a wholesome influence on the home, the congregation, and the community.[2]

There are several advantages, according to the Lutheran Church, in holding vacation classes over the regular part-time schools and the Sunday schools. Some of these advantages are: (1) The length of each session--three hours per day gives added opportunity for increased study, as well as student-teacher relationships. (2) Instruction daily--this aids to unify and relate lessons to one another more easily. (3) Less pressures upon the students--in the summer the students are not overly concerned about regular school work, and are relatively free to spend time in consideration of the Scriptural lessons presented in their classes. There is also more time in the summer for observation trips, group projects, and dramatizations. (4) Parents enjoy the training which is given to their children--they are happy in the worthwhile way their children are spending their time. All of these advantages, cited by the Lutheran Church, aid in the support which is given to the vacation Bible school by the congregation.

The financing of the school is the responsibility of the board of Christian education. Since the school is properly a regular part of a congregation's program of religious instruction its expenses are paid out of the regular budget of the church. When budget funds are not available, other ways of financing the school are sought. These funds are usually obtained in the following ways: asking patrons for gifts, charging a small tuition fee, soliciting free-will offerings by means of contribution envelopes, and requesting support from the Sunday school or other church organizations. Sometimes students are asked to pay for their own lesson books. Care is usually taken to see that no child is dropped from the vacation school because he or she lacks the financial means to enter.

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[2] _Ibid._, p. 2.

The remainder of this chapter on the vacation Bible school will be discussed under the following four headings: (1) Organization, (2) Promotion, (3) Supervision, and (4) Curriculum.

Since the vacation Bible school is one of the important educational agencies of the congregation, it is the duty of the board of Christian education in the Lutheran Church to establish, maintain, and operate the school. This board appoints and consecrates a well-qualified person to serve as a superintendent. The board also assists this superintendent in his duties--particularly in the areas of recruiting teachers and selecting workers--as well as providing adequate financial support.

A chart, illustrating the organization of the vacation Bible school, is found on page 90.

Important steps in the organization of the Lutheran Vacation Bible School are: (1) Selecting a time and place for the school. Each congregation selects the time of the summer

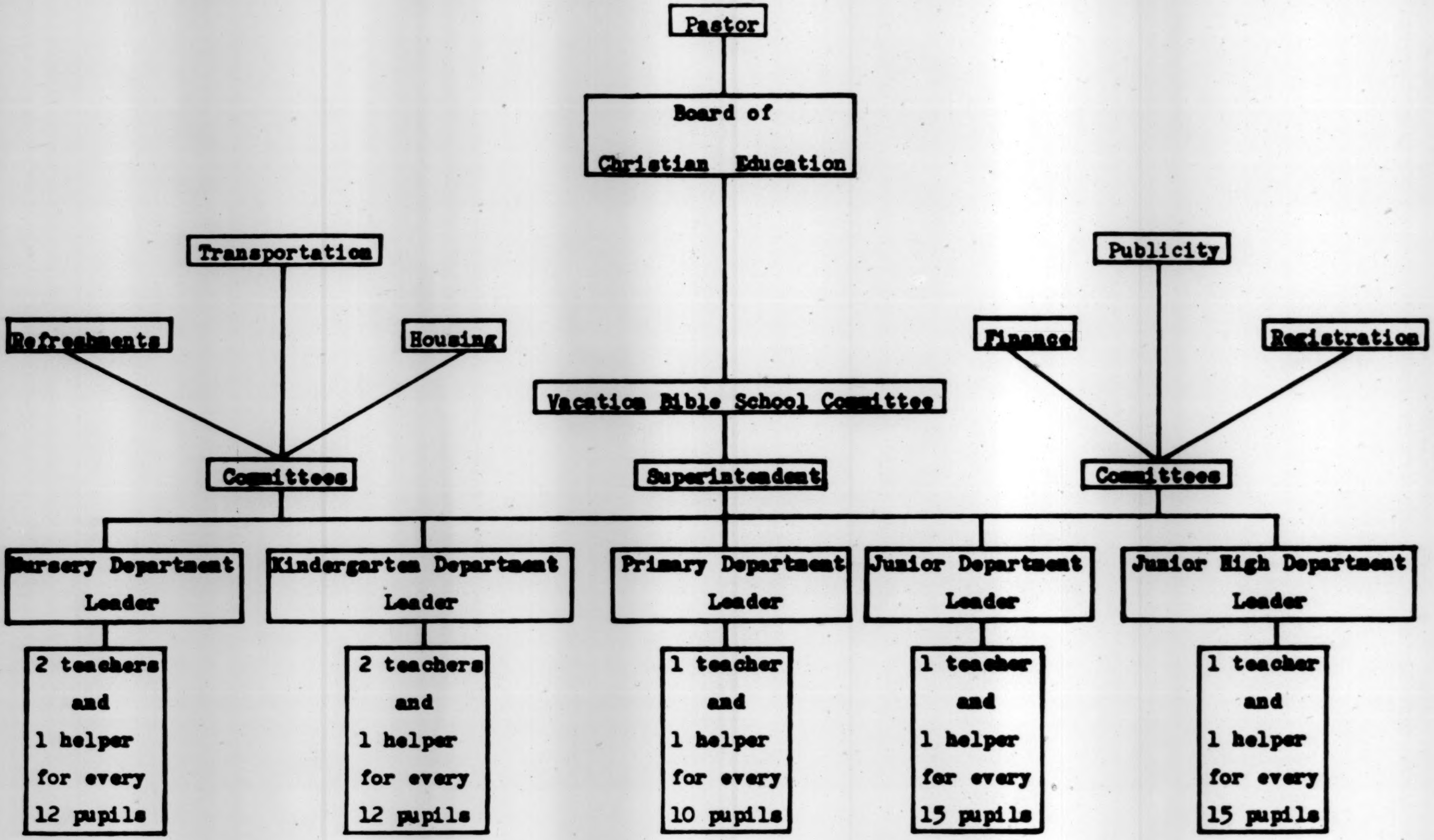
Pastor
Board of Christian Education
Transportation
Refreshments
Housing
Publicity
Finance
Registration
Vacation Bible School Committee
Committees
Superintendent
Committees
Nursery Department Leader
Kindergarten Department Leader
Primary Department Leader
Junior Department Leader
Junior High Department Leader
2 teachers and 1 helper for every 12 pupils
2 teachers and 1 helper for every 12 pupils
1 teacher and 1 helper for every 10 pupils
1 teacher and 1 helper for every 15 pupils
1 teacher and 1 helper for every 15 pupils

Figure 4. VACATION BIBLE SCHOOL ORGANIZATION

which it feels will best suit its purposes. The church is usually the place where the school is held; however, in some cases, buildings must be rented, transportation provided, and a school atmosphere provided to enhance the purposes of the school. (2) The selection of helpers is also necessary. Several qualified persons, along with the superintendent and the instructors, are needed to conduct the vacation school. These people are selected well in advance so they can prepare for their summer assignments. A copy of a questionnaire, sent to each member of the congregation to inquire about their interests and abilities, is found in Appendix J. The tabulated results of this questionnaire are most helpful in determining the interests of the various members of the congregation. (3) A planning meeting is essential to the program. Months before the summer school is to begin, planning meetings have already started under the direction of the board of Christian education and the superintendent. These meetings are used to select department leaders, examine and select teaching materials, plan dates of school, to publicize the school, and to work out myriads of details.

The work of publicizing the school is considered essential to an effective program in the Lutheran vacational program. This publicizing is centered in two groups of children--those who have already been enrolled, or who can be contacted through the congregation, and those in the neighborhood whose parents have no church affiliation. The superintendent, in consultation with the pastor, appoints a committee of three to six persons to carry out the work of publicizing the school. This committee is then divided in such a way that part of its members publicize the vacation Bible school within the congregation, and the other members publicize the school in the neighborhood.

Some ideas for publicizing the school in the congregation are as follows: public announcement to the congregation, letters to homes of the members, youth talks on the advantages of the vacation school, and visual aid displays which stimulate interest. Publicizing the school in the neighborhood is sometimes done by: posting banners or bulletin boards in front of the church inviting all young people to attend, circulating signs, posters, and invitational materials in the neighborhood, newspaper adds, door to door canvassing, loudspeakers, and telephone calls--all have been used as means of publicizing.

After the publicizing has been conducted and the planning part is completed, the next step in the vacation Bible school is that of supervision. The superintendent is the specific administrator of the vacation school. He works with the pastor and both of them often assist in the smaller congregations as teachers in the school. The superintendent has the responsibility of daily visiting the classes. During these visits he evaluates the facilities and teacher-student relationships. The superintendent not only helps select the teachers, but is directly responsible for their training. Ralph E. Dinger and Arthur W. Gross give the following outline of the teacher-training program:

1. It is recommended that the training sessions be one month before the opening of the school. This will give the teachers time to follow through on the ideas they received in the training sessions and gather the materials they need.

2. All teachers, teachers' helpers, and department leaders should be present at the sessions. The superintendent (assuming that he is not conducting the training sessions) should also be present, even though he may not be teaching a class.

3. It is strongly recommended that a series of training sessions be provided. A two-hour session each night on five successive nights seems to be best. Two lessons should be discussed each night.

4. The first of the two hours should be given to a general meeting, all members of the vacation Bible school staff being present.

a. Open the meeting with prayer. The teachers could be called on in turn to lead in prayer.

b. Spend about ten minutes in discussing matters of general concern related to the day's work under discussion that night: Plans for opening devotions, for recess periods, for a special offering or some charitable effort, for use of filmstrips and other visual aids when they will be used in several departments, for sending out invitations to the closing program, for handling refreshments, and any other matters that are of general interest.

c. The remaining time should be devoted to a thorough study of the Bible stories that form the basis of the day's lessons under discussion. The point of telling the Bible story should be given due consideration. The pastor or some other qualified person should provide background information on the Bible stories, explain them in detail, and stress the points of doctrine that are to be drawn from the stories.

5. At the close of the first hour, divide the group into departments, and assign each to a different room, so that matters of specific interest to the various departments can be studied.

a. The department leaders or other qualified persons will be in charge of these meetings.

b. On the basis of the teachers' manuals, study the questions given under "Summarization of the Lesson," or "Talking About the Story." Give attention to each item in the exercises, making sure that there is no doubt as to which answer is correct. Work out the exercises found in the children's workbooks. Become clear as to the meaning of memory passages. Talk about how to teach them. Make sure that the teachers memorize the passages themselves--there and then. They may not "get around to it" at home.

c. Also, there and then, have the teachers formulate prayers of their own, so that they will be prepared to close the Bible Hour with a prayer.

d. Use the major portion of the time on matters related to the Bible Hour. Divide the time equally between the two lessons to be discussed each night.

e. Allow time for discussion of questions concerning handicraft and its correlation with the lessons. Instruct the teachers to pay attention to the materials to be locally provided, and make each teacher or department leader responsible for gathering them. Give due attention to the Mission Studies and to plans for relating them to the theme of the daily lessons. In the lower departments, spend some time in sharing ideas for teaching the children to sing the hymns provided.

6. It should be made clear to all teachers that the training or preparation meetings are not intended to replace their personal preparation at home. Although they will gain many good ideas for conducting the class from the training meetings, much homework needs to be done, including a detailed study of every aspect of each day in school and the working out of all handicraft projects.

7. Close each meeting with prayer.[3]

The fourth phase of this chapter is the curriculum of the vacation Bible school. After the previously mentioned steps have been completed, the actual classroom experience begins. It is in the classroom where the Lutheran education of youth takes place. The following outline of a day's lesson gives an idea of the steps involved in the three hour daily session:

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[3] Ralph E. Dinger and Arthur W. Gross, "God's Children Pray" (St. Louis: Lutheran Church-Missouri Synod), pp. 56-57.

Before 9:00 A. M.--When the Children Arrive

The teachers meet for prayer. When the children begin to arrive, welcome them, and direct them to some purposeful activity--examining the room and its equipment, looking at pictures, arranging furniture and materials, conversing with the teacher about aspects of the Christian faith and way of life, listening to recorded music, singing.

9:00 to 9:15--Worship Service

If possible, the worship service is conducted in the church auditorium, complete with processional, call to worship, hymns, prayers, sermonet, offering, benediction, and recessional. It is usually advisable to have the worship service of the Nursery children in the department room.

(See Appendix K for a sample of an opening worship service).

9:15 to 10:15--Bible Hour

The Bible story basic to the lesson of the day is told and discussed, the memory gem is studied, the exercises in the children's books are done.

10:15 to 10:30--Recreation

The teachers supervise the children in recreational activities. Unless the weather in inclement, this should be done out of doors. All children, except the physically handicapped, should participate. Special effort should be made to draw the timid children into the activities.

10:30 to 11:10--Handicraft

The regular teachers or special teachers lead the children in handwork activities.

11:10 to 11:40--Special Studies

The activities of this period vary from time to time. It provides time for hymn study, for the dramatizing of Bible stories, for the study of missions and mission work, for the study of church symbols and other religious art, for Bible drills; to show religious motion picture films, to go on observation trips, to work on special group projects, to conduct rehearsals of the program for the closing exercises of the school.

To hold the good will of the children, they may be given a "surprise" once a week--a bar of candy, a stick of gum, a glass of soda water, a cup of ice cream, a banana, a cookie or two with a glass of milk or lemonade.

11:40 to 11:45--Closing Devotions

Closing devotions are usually conducted in the department rooms. The singing of a well-known hymn, a prayer, and a benediction would be appropriate.[4]

The classes are divided into departments, with eight or ten students per teacher as an ideal teaching load. There may be a department for each age or school year. These are the typical vacation Bible school departments:

Nursery--children about three and four years old, those who will not attend Kindergarten in September.

Kindergarten--children about five and six years old, those who will be in Kindergarten and First Grade in September.

Primary--children about seven and eight years old, those who will be in Grades 2 and 3 in September.

Junior--children about nine to eleven years old, those who will be in Grades 4, 5, and 6 in September.

Senior (Junior High)--children about twelve to fourteen years old, those who will be in Grades 7, 8, and 9 in September.

Even very small schools should make every effort to have at least three classes: (a) Nursery, (b) Kindergarten and Primary, (c) Junior and Senior (Junior High).

In large schools the department leaders will tell the Bible stories, and they will be responsible for the smooth functioning of the classes. The teachers (sometimes referred to as helpers) will discuss the lessons with their classes, guide workbook activities,

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[4] Ibid., pp. 33-34.

> check the work the children have done, check attendance, and perform such other work as necessity may require.
>
> Handwork should be taught by the regular teachers, for they are best equipped to relate the projects to the lessons of the course. If specialists are used, they should be required to become thoroughly acquainted with the content of the Bible lessons.[5]

The various departments, with a listing of the topics of discussion, are included on the next two pages. These are an outline of one day's work. Outlines for each of the ten days are available in the teacher's manual. The student manuals have pictures, assignment sheets, and reference work. Each department uses student manuals which are on the level of the students involved.

At the conclusion of the ten day school a special program service is conducted. It is at this time that certificates of achievement are given to the students.

An attempt has been made, in this chapter, to reveal the functioning of the Vacation Bible School of the Lutheran Church-Missouri Synod. The specific areas considered were: The aims, organization, supervision, and promotion of the program. The curriculum outline and lesson materials were also discussed.

The final evaluation of the vacation Bible school program is important to the school administrators. This evaluation is useful to them in planning the next year's program. (See Appendix L for an evaluation sheet). A chart, showing the number enrolled in the Bible school, is on page 100.

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[5] Arthur W. Gross, The Vacation Bible School (Bulletin No. 401. St. Louis: Concordia Publishing House), p. 4.

TABLE IV

FIRST DAY' WORK AT A GLANCE

	Kindergarten	Nursery
Lesson Theme	"God's Children Have the Right to Pray"	
Opening Hymn	"We Are Little Christian Children" "Jesus Listens When I Pray"	"We Are Little Christian Children"
Bible Story	God Gave Us the Right to Pray (The Story of Redemption) (Genesis 1--3; Matthew 26--28)	
Central Truth	People who believe in Jesus the Savior are God's children and have the right to pray to their heavenly Father.	
Purpose	(1) That the child may know that Jesus died for his sins and gave him the right to pray and (2) That the child may pray often to his heavenly Father.	
Memory Verse	James 1:5 and 6	Luke 11:1
Singing Time	"We Are Little Christian Children"	
Play Time (Outdoor Game)	"Loose Caboose"	"London Bridge Is Falling Down"
Lunch		
Activity Page	Paste gold paper cross and prayer to page	Stick picture of Jesus to page
Game Time (Indoor Game)	"Farmer in the Dell" "Here We Go 'Round the Mulberry Bush" and other familiar games	"Follow the Leader" "Find the Button" and other familiar games
Take-Home Item	Cross	Picture of Jesus
Closing Song	"As We Go"	

TABLE IV (Continued)

FIRST DAY'S WORK AT A GLANCE

	Junior High	Junior	Primary
Lesson Theme	"God's Children Have the Right to Pray"		
Opening Hymn	"Approach, My Soul, the Mercy Seat"		"We Are Little Christian Children"
Bible Reading	Psalm 34:15-22		
Sermonet Theme	"God's Children Have the Right to Pray" (John 16:23)		
Bible Story	The Story of Redemption (Genesis 1--3; Matthew 26--28)		
Central Truth	People who believe in Jesus as their Savior are God's children and have the right to speak to their heavenly Father in prayer.		
Purpose	(1) That the child may know that Jesus redeemed him from sin and earned for him the right to pray, and (2) That he may make use of this privilege by speaking often to his heavenly Father in prayer.		
Memory Verses	Matthew 6:9-13 John 9:31	Proverbs 15:8 Psalm 34:15	Job 22:27
Games	"Dragon's Tail" "Eraser Chase"	"Strike" "Spin the Platter"	"Keep the Ball In" "Swat"
Handcraft Project	Devotion Center	Lord's Prayer Stand-up	Lord's Prayer Stand-up
Supplementary Study	Mission Study: "Miriam"		Hymn: "We Are Little Christian Children"
Closing Hymn	"Approach, My Soul, the Mercy Seat"		"As We Go"

TABLE V

SUMMARIZED TOTALS OF PAROCHIAL REPORTS (Continued)

DISTRICTS U. S. & Canada	Sunday Schools					Enrollment in Sunday and Weekday Bible Classes	Vacation Bible Schools				Saturday Classes			Weekday Schools		
	Number	Pupils	Compared with [illegible]	Teachers and Officers	Total Pupils and Teachers		Number	Pupils	Children of Nonmembers	Teachers	Number	Pupils	Children of Nonmembers	Number	Pupils	Children of Nonmembers
03 Atlantic	[illegible]	47,885	+ 489	6,006	53,891	11,935	170	15,639	5,481	1,845	9	239	[illegible]	42	[illegible]	[illegible]
05 California-Nevada	[illegible]	[illegible]	+ [illegible]	[illegible]	25,177	10,419	161	16,867	6,154	[illegible]	7	174	[illegible]	[illegible]	[illegible]	[illegible]
07 California, Southern	[illegible]	[illegible]	+ [illegible]	4,267	[illegible]	12,121	[illegible]	[illegible]	7,317	1,918	6	164	[illegible]	11	311	[illegible]
09 Colorado	[illegible]	[illegible]	+ [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	9,466	2,437	[illegible]	14	854	[illegible]	[illegible]	[illegible]	[illegible]
12 Eastern	[illegible]	[illegible]	+ [illegible]	2,325	[illegible]	8,449	119	11,729	3,665	1,419	9	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
14 English	[illegible]	[illegible]	− 2,373	5,508	[illegible]	[illegible]	145	12,927	6,022	2,327	19	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
16 Florida-Georgia	[illegible]	[illegible]	+ 511	[illegible]	[illegible]	9,145	82	8,581	2,154	[illegible]	4	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20 Illinois, Central	[illegible]	[illegible]	+ 544	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	2,441	1,215	21	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
22 Illinois, Northern	[illegible]	[illegible]	+ 430	5,744	[illegible]	12,011	142	16,954	[illegible]	1,813	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
24 Illinois, Southern	[illegible]	14,051	—	1,804	15,855	[illegible]	58	4,935	921	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
26 Indiana	[illegible]	[illegible]	+ 212	2,464	[illegible]	12,979	[illegible]	[illegible]	2,975	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
28 Iowa East	[illegible]	15,073	− 112	1,894	16,967	4,647	92	8,704	[illegible]	972	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30 Iowa West	[illegible]	[illegible]	+ [illegible]	[illegible]	[illegible]	7,237	131	11,575	1,216	1,416	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
32 Kansas	157	22,827	+ [illegible]	2,859	25,686	9,261	126	11,081	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
37 Michigan	[illegible]	65,665	+ [illegible]	6,913	72,578	17,252	[illegible]	[illegible]	7,187	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
39 Minnesota North	[illegible]	23,142	+ [illegible]	2,917	26,059	8,645	192	[illegible]	1,624	1,574	12	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
41 Minnesota South	218	40,644	+ 636	4,653	45,297	12,965	167	[illegible]	2,346	1,902	[illegible]	[illegible]	[illegible]	[illegible]	6,794	[illegible]
44 Montana	[illegible]	6,241	− [illegible]	749	6,990	1,893	54	[illegible]	947	[illegible]	3	[illegible]	1	[illegible]	[illegible]	[illegible]
46 Nebraska, Northern	147	17,785	+ 632	2,220	20,005	5,645	[illegible]	9,221	1,543	1,066	22	[illegible]	21	4	222	[illegible]
48 Nebraska, Southern	151	18,311	+ 552	2,405	20,716	6,963	111	8,631	1,040	[illegible]	46	[illegible]	[illegible]	7	260	[illegible]
53 North Dakota	119	10,319	− 187	1,335	11,654	2,295	[illegible]	6,179	711	[illegible]	3	[illegible]	—	—	—	—
55 Northwest	224	32,855	+ 256	3,906	36,761	12,021	178	[illegible]	6,116	[illegible]	8	[illegible]	[illegible]	17	755	115
56 Ohio	153	26,361	− 14	3,013	29,374	10,155	116	12,255	4,052	1,376	19	[illegible]	[illegible]	2	178	4
58 Oklahoma	75	9,954	+ 191	1,230	11,184	[illegible]	[illegible]	6,363	2,193	701	16	[illegible]	[illegible]	15	545	46
61 South Dakota	122	11,714	+ 50	1,597	13,311	3,657	[illegible]	7,551	742	[illegible]	14	[illegible]	[illegible]	11	331	26
63 Southeastern	150	26,962	+ 1,460	3,086	30,048	[illegible]	[illegible]	11,545	[illegible]	[illegible]	5	[illegible]	[illegible]	8	117	—
65 Southern	158	15,839	+ 1,145	1,830	17,669	6,620	107	9,292	3,795	[illegible]	8	[illegible]	[illegible]	9	131	29
67 Texas	268	41,994	+ 525	4,752	46,746	20,557	182	19,102	6,074	2,255	17	283	19	14	506	66
73 Western	351	53,831	+ 1,344	6,792	60,623	21,349	219	18,945	5,345	2,387	31	752	45	15	488	70
76 Wisconsin, North	225	20,803	+ 840	2,754	23,557	6,129	187	15,235	1,773	1,674	28	1,147	83	13	419	31
78 Wisconsin, South	183	32,379	+ 964	3,516	35,895	10,739	122	14,266	3,159	1,496	19	724	70	18	1,057	70
Totals — U. S. Districts	5,548	869,569	+ 13,124	101,366	970,935	296,029	3,991	396,413	102,659	44,369	541	17,256	1,448	605	32,238	5,608
80 Alberta-Br. Columbia	131	10,205	+ 271	1,159	11,364	2,856	91	5,781	1,951	603	11	387	35	5	58	26
82 Manitoba-Saskatchewan	104	7,802	+ 321	920	8,722	3,044	78	4,913	1,626	537	5	148	15	5	183	67
85 Ontario	92	9,644	+ 8	1,331	10,975	2,377	33	2,808	940	339	2	34	—	4	120	45
Totals — Canada	327	27,651	+ 600	3,410	31,061	8,277	202	13,502	4,517	1,479	18	569	50	14	361	138
GRAND TOTALS	5,875	897,220	+ 13,724	104,776	1,001,996	304,306	4,193	409,915	107,176	45,848	559	17,825	1,498	619	32,599	5,746

CHAPTER VIII

THE LUTHERAN SCHOOLS

"The Lutheran school goes back in time, farther than the beginning of the United States," says Mr. William A. Kramer, secretary of schools in the Missouri Synod. Mr. Kramer continues by saying:

> Martin Luther, during the reformation in the sixteenth century, advocated and established schools on the elementary and secondary levels. Since there was no separation of church and state at that time, these schools were public schools. But they were religious schools, Christian schools![1]

Church schools in America date back to the colonial days and antedate the public schools. The majority of the Lutherans who came to America were either Germans or Scandinavians, and building schools was an integral part of their church program. By 1813, 52 Lutheran congregations maintained 164 schools. By 1820 there were as many as 206 schools in 84 congregations. These schools, according to Mr. Kramer, were mostly located in New York, Pennsylvania, and Virginia.

The oldest Missouri Synod school is St. Matthew's, located in New York City and founded in 1753. The successful development of schools in the Missouri Synod from 1753 to the present is part of the synod's stated purpose:

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[1] William A. Kramer, Lutheran Schools (Bulletin No. 301. St. Louis: Concordia Publishing House, 1964), p. 11.

> The most effective educational agency available to the church for the Christian training of the young is the full time parochial school.
>
> In keeping with this position, the synod urges that:
>
> 1. Congregations individually or cooperatively establish Lutheran elementary and secondary schools wherever possible.
>
> 2. That schools be stressed in the mission program of the church and that districts provide subsidies for new schools that need this help.
>
> 3. Congregations call only well qualified teachers and pay them salaries that permit further study and professional growth.
>
> 4. Congregations provide adequate buildings and equipment.[2]

In the Lutheran view, faith in God and in the Savior Jesus Christ constitutes the heart of wisdom. This faith, they feel, is essential for salvation and, to be genuine, it must also prove itself in all areas of life--in their families, the church, in civic and community affairs, and in thier social life. Lutherans believe that the Bible is God's revealed word and that this word is the tool whereby the Holy Spirit creates and maintains the Christian faith and the Christian life. They further believe that God's fatherly concern for the daily and thorough Christian instruction and training of children should also be the Christian's concern. Acting on this belief, many congregations of the Lutheran Church-Missouri Synod maintain schools. In establishing these schools, Lutheran congregations attempt to follow the Savior's great commission: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world." (Matthew 28:19, 20). The congregations are then attempting to carry their Christian convictions to logical conclusions. This, they feel, cannot be done in the public schools. A Lutheran educator continues:

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[2] *Ibid*., p. 12.

> It is a mistake to think that we deal with neutral matter in education. Regardless of how hard a teacher may try to be neutral or objective, he teaches subject matter from his own perspective, from his own viewpoint. Even a secular viewpoint is religious, though in a negative sense, for it rules out God as the One who gives all things and the One to whom man returns wholehearted worship and service. Much less can the concept of Christ, the Savior, inhere in an intentionally secular education. Only the Christian home and the Christian church can impart a Christian education, and the more nearly they will achieve the idea of a genuinely unitary education.[3]

In further commenting on this subject of the importance of the home and the Lutheran school, Dr. A. C. Stellhorn, past secretary of schools of the Lutheran Church-Missouri Synod, says:

> The Christian home, which is an educational agency not established by the church, but by God directly, is both God's and the church's ideal and pattern for an undivided training of the youth; and the Christian school is regarded as coming closest to this ideal and pattern for an undivided training of the youth; and the Christian school is regarded as coming closest to this ideal and pattern in a formal education....
>
> The Christian home exemplifies best the principle of a unitary, undivided education in religious and

---

[3] *Ibid*., p. 8.

> nonreligious matters. Here parents and children are of the same religious faith, profess and live this faith without fear of violating any principle (as public schools must fear to violate the principle of the separation of church and state); here "teachers" and "pupils" teach and learn all religious and nonreligious things from the standpoint of the Christian faith, in accord with the revealed Word of God, which rules and sanctifies all things, and makes the entire training of the child a unitary, undivided Christian training. Here parents and children strive for the ideal set by the Lord and expressed through His apostle Paul, I Co. 10:31: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." There is no secularism in things that are in theselves secular, nor nonreligion in things in themselves nonreligious, but a unified Christian life in all things.
>
> The Lutheran school, elementary, secondary, or higher, is the only agency of the Lutheran Church that is like the home. Its entire curriculum constitutes a unitary process of Christian education. The school, like the church or congregation that operates it, is confessionally Christian and Lutheran, meaning that it teaches and professes the eternal truth of Holy Scripture in all boldness and certainty, whether it be in religious or nonreligious affairs, and thus accords a truly Christian and Lutheran education in all things. The pupil or student develops a strictly Christian and Biblical perspective, world view, or philosophy of life. Instead of merely adding Lutheran indoctrination to a humanistic secularism of another school, it takes over the entire schooling of the child or youth, making Lutheran indoctrination the point of departure and absorbing, as it were, the common branches of learning in its religious course of training. Such a school offers a complete education, according to sound principle. And in meeting the spiritual needs of the individual, it rears a well-doctrinated, intelligent church membership, a Christian society, and a righteous citizenship for the state and nation.[4]

The Lutheran Christian school is attempting to teach everything from the Christian point of view. Common school subjects are taught in a way that the student learns how to serve God in thoughts and actions. This teaching is done, not only in the classroom through instruction, but also through training on the playground.

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[4] A. C. Stellhorn, *Lutheran Schools* (Bulletin. St. Louis: Concordia Publishing House, 1956), p. 9.

Lutheran congregations that maintain schools also make use of all other part-time agencies for religious instruction: the Sunday school, vacation Bible school, released-time instruction--as well as after school classes.

In order to see more clearly how the schools are organized and to learn of their functions, the writer has divided the remainder of this chapter into the following areas: (1) The Interparish versus the Parish School, (2) The Elementary School, and (3) The High School.

Parish or interparish are the two basic types of schools sponsored by the Lutheran Church. If the congregation is large enough and can meet the financial requirements, they may establish a parish school for the education of the members of that parish alone. The interparish plan is designed for two or more congregations of people to unite and establish a school which members of each congregation may attend. When a single congregation works toward establishing a parish school the procedure is much more simplified since there is only one group to make decisions. The pastor takes the initiative and emphasizes God's concern for the Christian education of the children and thus lays the groundwork for the steps that follow.

In the case of an interparish school, the procedure becomes more complex. Several pastors initiate the idea and hold planning sessions for several weeks or months--each pastor then takes the results of his study to his congregation. A constitution is drawn up and proposed to each congregation. (A copy of such a constitution is found in Appendix M).

The interparish school is becoming more common. This is due to the financial burden a school places upon a single congregation. (A list of the interparish schools of 1963-64 is found in Appendix N). Interparish schools are usually found where one of these situations (or combination of them) are found: (1) Two or more small neighboring congregations cannot have individual schools, but are strong enough to maintain a school together. (2) A large congregation has a school and is well able to maintain it, but to help provide school advantages for children of smaller neighboring congregations it enters into an inter-parish school arrangement. (3) Large congregations capable of maintaining individual schools, but whose school spirit is weak--these are often willing to maintain a school for others.

Though interparish schools are desirable in many instances--and even though these schools help to provide a Christian education for many children who would not otherwise have the opportunity--the Lutheran Church feels that the parochial school sponsored by a single congregation is the ideal if the congregation has the ability to maintain a good school of its own. On the other hand, some of the advantages of the interparish schools are given as: (1) larger curriculum, (2) better equipped buildings, (3) smaller teacher work-load, (4) fewer transportation problems, (5) higher enrollments which tend to lower operating costs, (6) interparish cooperation and friendships.

Some of the disadvantages of the interparish school are: (1) maintaining congregational interests, (2) difficulty of capitalizing on missionary activities, (3) changes come slower when consent from each congregation is needed.

The Lutheran elementary and secondary schools, excepting those maintained in mission fields and those high school departments connected with the synod colleges, belong to the congregations that maintain them. The schools are not owned by parents or associations of individuals as is the case in some protestant church-related schools. Of the 1,378 elementary schools in North America in 1963-64, 1,335 were owned and operated by individual congregations, while 43 were interparish schools maintained by two or more congregations.

The congregation (or congregations) that maintain the school has the authority of administration and supervision. It exercises its authority through a board of education, the pastor and the principal being advisory members. (See Figure 4., page 108). In the case of smaller schools, all teachers may attend the board meetings in an advisory capacity. The board of education is responsible for the school as for all other agencies of Christian education in the congregation. The pastor, as shepherd of the congregation, must be concerned that the school makes the intended

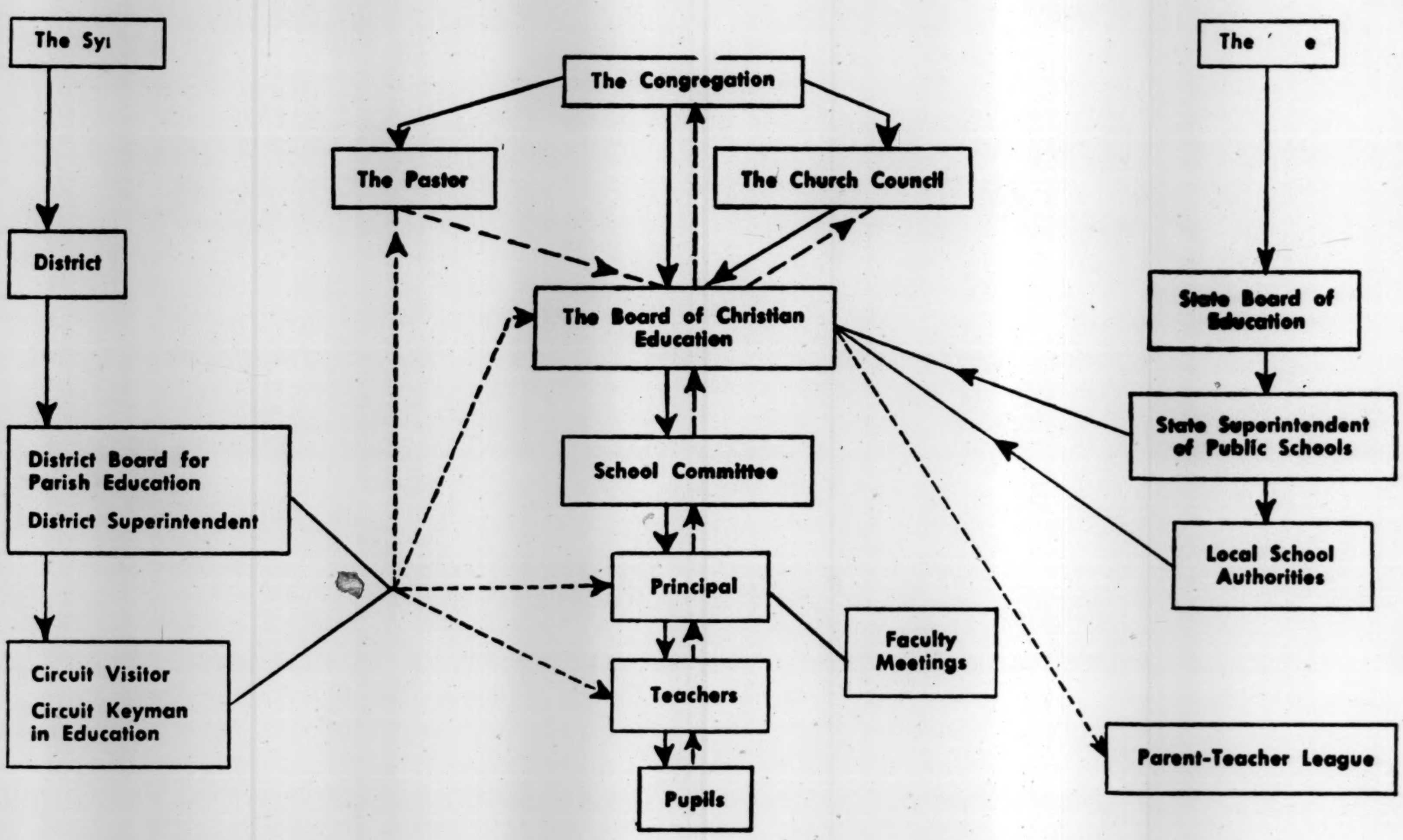
The Sy
District
District Board for Parish Education
District Superintendent
Circuit Visitor
Circuit Keyman in Education
The Congregation
The Pastor
The Church Council
The Board of Christian Education
School Committee
Principal
Faculty Meetings
Teachers
Pupils
The e
State Board of Education
State Superintendent of Public Schools
Local School Authorities
Parent-Teacher League
—— Line of direct authority
- - - - Line of informational and advisory contact

Figure 5. LUTHERAN ELEMENTARY SCHOOL ORGANIZATION

Christian impact. He visits the school and works closely with the principal, the teachers, and the board of education for the school's welfare. The board is the policy-making group and is responsible directly to the congregation. The actual administration and supervision of the school is the principal's responsibility. He is the official representative of the school and the teaching staff to the board, parents, public schools, and the general public.

In addition to the principal, pastor, and board of education, the synodical district exercises some supervisory functions. Technically, the president of the synod supervises the doctrinal teaching of all congregations, pastors, and teachers. The district presidents have this responsibility within their respective districts. This supervision is of such magnitude that each district is divided into circuits, each with its own counselor who represents the district president. A circuit may include as many as ten, or more, congregations and the counselor's duties include supervision of the schools in his circuit. The selection of a teacher also comes indirectly under the district's direction. The procedure in calling a teacher is given in Appendix O.

The curriculum of the elementary schools of the Lutheran Church is established to provide a Christian and Lutheran education. The first hour of the day is directed toward an intensive study of religion. In addition, sacred music, church history, church practices, and other specifically

Christian and Lutheran information are taught as part of the regular school subjects.

State standards of education also apply to the non-public schools under a given state's jurisdiction, not in detail, but on an equivalent basis. The schools must maintain the same academic standards as the public schools. The teachers of the elementary schools are required, insofar as possible to receive state certification and to meet other requirements of the state in which they teach.

The textbooks are selected by the teaching staff and by the congregation's board of education. The textbooks fall principally into four categories according to Mr. Kramer:

> 1. Those produced by the synod under the direction of its Board of Parish Education, such as texts, in religion, church history books, music, and others.
>
> 2. Books of other publishers which are recommended to the schools after careful examination.
>
> 3. Comprehensive curriculum guides provided by the synod.
>
> 4. Professional books and manuals for use by the teachers.[5]

The elementary schools are financed largely by the congregations. Some schools, however, charge a tuition to defray some of the expense. A bulletin entitled, "Financing Lutheran Elementary Schools," is included in Appendix P.

In the Lutheran elementary schools there is often the question as to who should be admitted and who should be recruited. These and other such questions are answered in Appendix Q, which explains that the congregation's children are first to be considered; second, the unchurched; and third, children of other Christian congregations.

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[5] Kramer, p. 16.

Transportation is a problem of importance that has to be solved by the elementary schools of the Lutheran Church. Bus transportation is usually provided by one of these means: (1) Congregation-owned buses, (2) Public school buses (where law permits), (3) Chartered buses, (4) Privately-owned buses, or (5) Organized car pools. The following chart on pupil transportation for the elementary schools of the Lutheran Church-Missouri Synod is for the school year 1963-64:

Transportation Method	No. of Schools	No. of Pupils Transported	Cost of Transportation Per Pupil			
			Up to $4.00 PerMo.	$5.00-$8.00 PerMo.	$9.00-$12.00 PerMo.	More than $12.00 PerMo.
Congregation-owned Buses	334	25,055	78	177	23	7
Chartered Buses	126	7,529	18	78	14	5
Public School Buses	297	15,248	--	--	--	--
Organized Car Pools	530	20,242	--	--	--	--
Unspecified	5	--	--	--	--	--
Totals	1,292	68,074	96	255	37	12

A sample copy of the total transportation costs for twelve schools during the 1963-64 school year is found in Appendix R. Lutheran elementary school statistics are given on pages 113 to 118 inclusive.

The Lutheran high schools have resulted from the philosophy that the church must seriously consider the welfare of their older youth. Dr. Arthur L. Miller says:

> The years from 14 to 18, the years commonly spent in high school, are of great importance to our youth, for during these years three great choices are made: (1) the choice of friends who will influence our young people markedly for life; (2) the choice of a philosophy of life or the development of a point of view for all the affairs of life; and (3) the choice of a vocation. Christian instruction and guidance in a Christian school environment will help to determine the right choices.[6]

The purposes of the Lutheran high school have been stated as follows: (1) To nurture the faith of the youth and build upon the education of the elementary schools. (2) To guide the youth in Christian living. This is done largely through friendships, school philosophies, and character building. (3) To provide a Christian environment. (4) To build responsible Christian citizenship. (5) To prepare consecrated leaders. (6) To assist parents in meeting God's requirements in Christian education. Namely, to grow to maturity physically, mentally, and socially--they are not to remain babes spiritually.[7]

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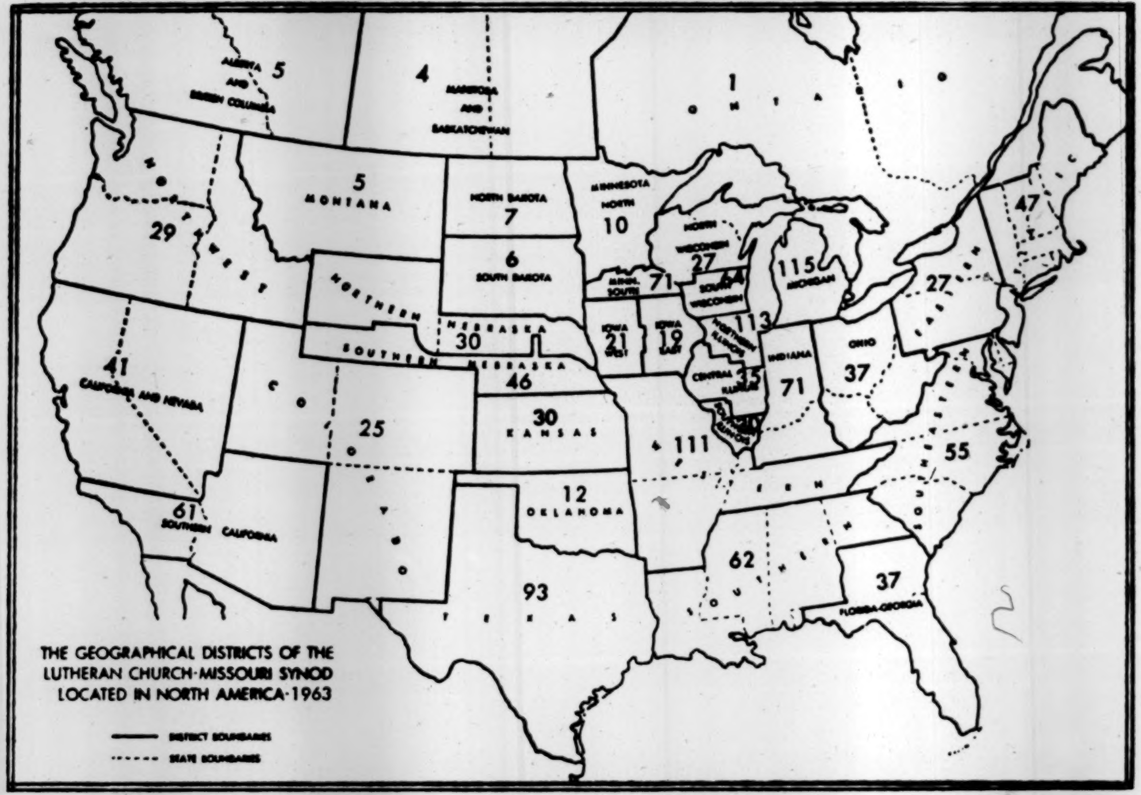
[6] Arthur L. Miller, Establishing A Lutheran High School (Bulletin No. 1. St. Louis: Concordia Publishing House, 1964), p. 3.

[7] Ibid., pp. 4-5.

The number of Lutheran elementary schools, per state, in the United States for the year 1963-64 are as follows:

Alabama.......	39
Alaska........	1
Arizona.......	4
Arkansas......	7
California....	96
Colorado......	18
Connecticut...	5
Delaware......	1
Florida.......	38
Georgia.......	4
Hawaii........	4
Idaho.........	9
Illinois......	184
Indiana.......	69
Iowa..........	40
Kansas........	30
Kentucky......	5
Louisiana.......	16
Maine...........	0
Maryland........	25
Massachusetts...	2
Michigan........	116
Minnesota.......	83
Mississippi.....	2
Missouri........	99
Montana.........	5
Nebraska........	74
Nevada..........	2
New Hampshire...	0
New Jersey......	9
New Mexico......	4
New York........	47
North Carolina..	18
North Dakota....	7
Ohio...........	35
Oklahoma.......	12
Oregon.........	10
Pennsylvania...	18
Rhode Island...	2
South Carolina.	0
South Dakota...	6
Tennessee......	10
Texas..........	93
Utah...........	4
Vermont........	1
Virginia.......	10
Washington.....	9
West Virginia..	1
Wisconsin......	92
Wyoming........	2
District of Columbia.......	0

LUTHERAN ELEMENTARY SCHOOLS BY DISTRICTS *
of THE LUTHERAN CHURCH — MISSOURI SYNOD, 1963—1964


ALBERTA AND BRITISH COLUMBIA 5
4 MANITOBA AND SASKATCHEWAN
1 ONTARIO
NORTHWEST 29
5 MONTANA
NORTH DAKOTA 7
6 SOUTH DAKOTA
MINNESOTA NORTH 10
MINN. SOUTH 71
NORTH WISCONSIN 27
SOUTH WISCONSIN 64
115 MICHIGAN
IOWA 21 WEST
IOWA 19 EAST
NORTHERN NEBRASKA 30
SOUTHERN NEBRASKA 46
41 CALIFORNIA AND NEVADA
COLORADO 25
30 KANSAS
111
NORTHERN ILLINOIS 113
CENTRAL ILLINOIS 35
SOUTHERN ILLINOIS
INDIANA 71
OHIO 37
EASTERN 27
ATLANTIC
NEW ENGLAND 47
55 SOUTHEASTERN
12 OKLAHOMA
61 SOUTHERN CALIFORNIA
93 TEXAS
62 SOUTHERN
37 FLORIDA-GEORGIA
THE GEOGRAPHICAL DISTRICTS OF THE LUTHERAN CHURCH-MISSOURI SYNOD LOCATED IN NORTH AMERICA-1963
DISTRICT BOUNDARIES
STATE BOUNDARIES

* The numbers indicate the number of schools in each District. Not shown is the English District, which has congregations in Arizona, California, Georgia, Illinois, Indiana, Michigan, Minnesota, Missouri, Nebraska, New Jersey, New York, Ohio, Pennsylvania, Wisconsin, Ontario, and Quebec. The name "English District" is historical and does not mean that the other Districts are not English; it used to be the English Lutheran Synod. The District has 31 schools.

Figure 6.

Summarized Totals of Parochial Reports

TABLE VI

DISTRICTS U. S. & Canada Latin America	Children Baptized	Compared with 1963	Juniors Confirmed	Compared with 1963	Adults Conf. or Baptized	Compared with 1963	Total Gained from Outside	Marriages Solemnized	* Total Burials	Elementary Schools						
										Number of Schools	Pupils	Compared with 1963	Installed Teachers	Pastors Teaching	Other Men Teachers	Women Teachers
03 Atlantic	5,361	+ 488	3,465	+ 190	2,062	+ 52	5,309	1,695	2,773	48	7,055	+ 121	77	1	11	201
05 California-Nevada	3,043	— 218	1,811	+ 65	1,373	+ 90	2,807	1,170	793	40	3,831	+ 61	59	—	5	102
07 California, Southern	4,457	+ 309	2,331	+ 55	1,986	+ 231	3,940	1,417	892	61	8,138	+ 35	120	—	8	189
09 Colorado	1,717	— 212	1,076	+ 13	861	+ 151	1,721	578	324	25	2,695	— 137	36	—	5	71
12 Eastern	1,945	— 79	1,300	+ 26	763	— 125	1,392	603	719	26	2,115	— 74	34	—	3	57
14 English	4,667	— 560	3,043	— 113	1,845	— 149	4,167	1,647	1,691	31	4,075	— 196	47	1	5	115
16 Florida-Georgia	1,356	+ 65	792	+ 47	942	— 39	1,931	515	532	38	3,277	+ 162	17	—	—	123
20 Illinois, Central	1,826	+ 23	1,180	+ 84	809	+ 146	1,312	676	688	35	4,253	+ 140	60	—	4	97
22 Illinois, Northern	5,410	+ 74	4,093	+ 82	2,028	+ 104	4,163	1,821	1,953	113	18,876	+ 584	286	—	35	375
24 Illinois, Southern	1,050	+ 57	840	+ 65	492	+ 112	685	378	381	31	3,140	+ 100	40	—	7	63
26 Indiana	2,888	— 214	2,014	+ 44	1,263	+ 46	1,885	1,049	1,029	71	11,133	+ 272	178	—	15	193
28 Iowa East	1,334	— 96	959	+ 4	524	+ 27	983	437	416	19	1,446	+ 27	21	—	2	39
30 Iowa West	1,797	— 169	1,517	+ 95	591	+ 6	1,181	561	574	21	1,598	+ 12	22	—	1	48
32 Kansas	1,559	+ 28	1,098	+ 74	815	+ 146	1,242	511	456	30	2,701	+ 76	50	—	—	57
37 Michigan	7,120	+ 37	4,692	— 14	2,931	+ 19	4,839	2,561	2,063	116	18,346	+ 412	266	—	24	336
39 Minnesota North	2,079	— 153	1,653	+ 20	482	— 11	1,317	674	764	10	677	+ 16	8	—	1	18
41 Minnesota South	3,730	— 85	2,765	— 86	826	— 89	2,642	1,062	1,114	73	6,681	+ 147	78	—	15	170
44 Montana	573	— 121	353	— 7	234	— 20	461	155	149	8	528	+ 68	4	—	1	18
46 Nebraska, Northern	1,596	— 137	1,188	+ 8	487	— 49	1,010	509	493	29	2,376	+ 46	40	1	2	49
48 Nebraska, Southern	1,171	— 76	999	+ 17	427	— 18	804	433	480	46	3,096	— 67	56	1	3	70
53 North Dakota	671	— 165	603	— 18	187	— 1	488	222	218	7	541	+ 19	6	—	1	16
55 Northwest	2,918	— 269	1,747	+ 87	1,344	+ 77	2,578	1,309	663	32	2,384	— 26	33	—	2	61
56 Ohio	2,246	+ 95	1,457	+ 53	991	+ 158	1,767	710	796	36	4,273	+ 62	70	—	5	91
58 Oklahoma	629	+ 39	422	— 18	356	— 11	635	177	148	13	839	+ 54	7	—	—	23
61 South Dakota	967	— 21	742	— 52	303	+ 48	747	373	293	4	226	— 73	2	—	1	7
63 Southeastern	2,212	+ 293	1,301	+ 91	1,093	+ 63	2,169	664	443	56	4,931	+ 133	48	—	2	143
65 Southern	1,454	— 166	826	+ 102	679	— 162	1,300	300	328	52	4,138	— 109	19	—	9	127
67 Texas	2,641	+ 96	1,655	— 55	1,498	+ 38	2,397	813	587	94	8,303	+ 134	115	—	21	205
73 Western	4,078	+ 131	2,773	+ 34	1,692	— 50	2,683	1,351	1,485	116	13,760	+ 474	196	1	14	316
76 Wisconsin, North	2,448	— 158	2,031	— 23	594	— 57	1,558	822	972	26	3,815	+ 11	51	—	4	78
78 Wisconsin, South	3,872	— 32	2,955	+ 187	1,052	+ 86	3,183	1,085	1,295	64	10,879	+ 82	145	—	22	233
Totals — U. S. Districts	78,815	—1,196	53,681	+1,057	31,530	+ 819	63,296	26,278	25,512	1,371	160,126	+ 2,566	2,191	5	228	3,691
80 Alberta-Br. Columbia	1,398	+ 22	563	+ 43	333	+ 28	841	498	287	5	258	— 7	1	—	3	5
82 Manitoba-Saskatchewan	752	— 99	446	+ 17	222	— 28	523	267	181	4	164	+ 41	—	—	—	4
85 Ontario	1,068	+ 4	661	— 13	234	— 35	583	381	333	1	82	— 19	1	—	—	3
Totals — Canada	3,218	— 73	1,670	+ 47	789	— 35	1,947	1,146	801	10	504	+ 15	2	—	3	12
Totals — U. S. & Canada	82,033	—1,269	55,351	+1,104	32,319	+ 784	65,243	27,424	26,313	1,381	160,630	+ 2,581	2,193	5	231	3,703
90 Argentine	764	+ 82	582	+ 99	120	+ 15	415	194	143	3	275	+ 104	—	3	2	11
92 Brazil	4,545	— 69	2,945	+ 521	439	+ 47	1,738	906	749	100	5,467	+ 90	40	27	35	64
94 Caribbean Area	204	+ 28	128	+ 26	83	— 12	89	36	28	—	—	—	—			
Totals — Latin America	5,513	+ 41	3,655	+ 646	642	+ 50	2,242	1,136	920	103	5,742	+ 194	40	30	37	75
GRAND TOTALS	87,546	—1,228	59,006	+1,750	32,961	+ 834	67,485	28,560	27,233	1,484	166,372	+ 2,775	2,233	35	268	3,778

NOTE 1) Total Burials includes 1,725 Children (preconfirmation age)

NOTE 2) School Statistics include 162 Kindergartens ONLY with 5,152 pupils enrolled

TABLE VII

Lutheran Elementary School Reports

DISTRICTS U. S. & Canada	Number of Schools	Enrollment by Grades											TOTAL ENROLLMENT	Source of Enrollment				
		Kindergarten	First	Second	Third	Fourth	Fifth	Sixth	Seventh	Eighth	Ninth	Special and Ungraded		From Own Congregations	From Sister Congregations	Other Lutheran Churches	Non-Lutheran Churches	No Church Affiliation
03 Atlantic	48	884	931	903	847	793	832	788	568	493	—	16	7,055	3,965	570	654	1,735	131
05 California-Nevada	40	187	476	488	475	451	441	426	422	343	44	78	3,831	2,468	209	135	609	410
07 California, Southern	61	631	1,084	1,025	1,030	994	929	924	800	704	17	—	8,138	5,882	451	301	861	643
09 Colorado	25	288	334	286	328	282	270	278	308	269	52	—	2,695	1,998	140	63	352	142
12 Eastern	26	475	225	255	233	213	224	198	145	136	—	11	2,115	1,581	103	65	335	31
14 English	31	713	550	496	492	433	435	401	291	246	18	—	4,075	2,988	173	243	492	179
16 Florida-Georgia	38	1,810	365	256	244	194	190	173	22	6	—	17	3,277	1,059	78	146	1,680	314
20 Illinois, Central	35	662	474	519	462	457	440	461	392	386	—	—	4,253	3,657	192	47	289	68
22 Illinois, Northern	113	2,407	2,273	2,196	2,147	2,078	2,041	1,903	1,928	1,825	20	58	18,876	15,683	880	464	1,139	710
24 Illinois, Southern	31	212	387	404	369	351	374	351	332	360	—	—	3,140	2,875	179	22	38	26
26 Indiana	71	1,069	1,387	1,376	1,261	1,245	1,225	1,238	1,204	1,105	—	23	11,133	9,685	503	156	604	185
28 Iowa East	19	137	148	169	148	162	163	177	165	177	—	—	1,446	1,357	45	10	21	13
30 Iowa West	21	186	176	193	204	189	186	165	171	128	—	—	1,598	1,490	78	6	13	11
32 Kansas	30	93	337	318	372	334	336	332	291	261	—	27	2,701	2,400	130	14	90	67
37 Michigan	116	1,194	2,283	2,305	2,142	2,177	2,131	2,076	2,029	1,920	4	85	18,346	16,393	576	244	774	359
39 Minnesota North	10	70	73	66	84	78	95	83	61	67	—	—	677	632	8	15	21	1
41 Minnesota South	73	760	816	781	755	728	735	732	686	661	27	—	6,681	6,012	232	217	175	45
44 Montana	8	181	49	45	46	56	40	36	41	34	—	—	528	341	5	43	110	29
46 Nebraska, Northern	29	154	244	257	285	263	296	275	297	295	—	10	2,376	2,140	168	23	21	24
48 Nebraska, Southern	46	228	365	373	334	373	332	352	322	358	44	15	3,096	2,941	67	23	40	25
53 North Dakota	7	90	89	63	55	58	59	54	32	41	—	—	541	414	39	32	49	7
55 Northwest	32	527	284	246	262	256	233	202	180	169	25	—	2,384	1,609	157	77	425	116
56 Ohio	36	631	507	502	485	471	471	447	370	359	—	30	4,273	3,017	335	142	533	246
58 Oklahoma	13	466	67	61	52	64	49	54	11	15	—	—	839	353	23	5	400	58
61 South Dakota	4	14	36	27	27	35	25	28	12	22	—	—	226	186	29	6	5	—
63 Southeastern	56	1,959	619	529	439	346	366	318	169	152	34	—	4,931	2,301	205	438	1,768	219
65 Southern	52	1,006	655	532	430	426	386	319	220	106	29	29	4,138	1,642	311	40	1,821	324
67 Texas	94	1,870	1,299	943	877	810	822	764	494	414	—	10	8,303	5,330	304	250	1,950	469
73 Western	116	2,205	1,649	1,612	1,539	1,401	1,397	1,330	1,209	1,266	48	104	13,760	10,981	797	67	1,382	533
76 Wisconsin, North	26	164	432	439	435	440	462	481	472	490	—	—	3,815	3,639	141	20	10	5
78 Wisconsin, South	64	805	1,281	1,246	1,305	1,211	1,265	1,238	1,207	1,195	—	126	10,879	10,135	474	114	64	92
Totals — U. S. Districts	1,371	22,078	19,895	18,911	18,164	17,369	17,250	16,604	14,851	14,003	362	639	160,126	125,154	7,602	4,082	17,806	5,482
80 Alberta-Br. Columbia	5	67	31	22	33	23	23	30	22	7	—	—	258	180	4	13	45	16
82 Manitoba-Saskatchewan	4	164	—	—	—	—	—	—	—	—	—	—	164	28	—	9	117	10
85 Ontario	1	20	13	8	8	9	7	10	2	5	—	—	82	36	37	—	4	5
Totals — Canada	10	251	44	30	41	32	30	40	24	12	—	—	504	244	41	22	166	31
GRAND TOTALS	1,381	22,329	19,939	18,941	18,205	17,401	17,280	16,644	14,875	14,015	362	639	160,630	125,398	7,643	4,104	17,972	5,513

NOTE: School Statistics include 162 Kindergartens ONLY with 5,152 pupils enrolled

LUTHERAN ELEMENTARY SCHOOLS (Continued)

DISTRICTS U. S. & Canada	Men Teachers						Women Teachers					Members Gained Through School			Schools Charging Monthly Tuition					Contributions		
	Synod. College Grad. or Cfg.	Other College Graduates	Synod. College Undergraduates	Other College Undergraduates	Pastors	Part-Time	Synod. College Grad. or Cfg.	Other College Graduates	Synod. College Undergraduates	Other College Undergraduates	Part-Time	Pupils for Baptism	Pupils for Confirmation	Adult Accessions	Members of Congregation	Affiliated Congregations	Sister Congregations	Non-Lutheran Children	Mission Children	For Work at Home	For Work at Large	Outside Charities
03 Atlantic	77	5	5	—	1	1	67	87	7	28	12	39	38	149	39	19	37	44	27	$ 7,704	$ 18,126	$ 1,216
05 California-Nevada	59	1	1	2	—	1	40	18	8	26	10	75	50	122	8	13	28	31	29	2,635	6,863	484
07 California, Southern	120	3	3	—	—	2	66	23	23	71	6	165	87	224	18	23	50	48	41	7,213	11,440	1,957
09 Colorado	36	1	2	—	—	2	28	15	10	16	2	51	11	67	5	10	20	22	18	4,826	4,196	1,594
12 Eastern	34	—	2	—	—	1	17	7	5	22	6	5	6	25	6	11	20	21	14	2,055	3,558	625
14 English	47	5	—	—	1	—	29	27	20	30	9	49	15	81	8	10	19	22	14	3,526	5,763	513
16 Florida-Georgia	17	—	—	—	—	—	18	13	6	79	7	70	9	74	30	16	23	31	19	380	5,562	804
20 Illinois, Central	60	1	2	1	—	—	33	11	13	35	5	26	4	34	7	5	14	17	9	2,422	5,796	1,766
22 Illinois, Northern	286	6	19	5	—	5	130	52	55	128	10	178	103	435	29	47	90	95	63	33,859	34,228	7,351
24 Illinois, Southern	40	2	4	1	—	—	14	4	7	36	2	5	—	3	2	11	16	14	7	1,881	3,640	776
26 Indiana	178	8	5	2	—	—	58	28	29	70	8	92	22	76	5	17	46	43	21	7,064	18,754	3,770
28 Iowa East	21	—	2	—	—	—	18	1	6	10	4	6	3	7	1	6	6	6	2	1,400	2,662	253
30 Iowa West	22	1	—	—	—	—	13	4	10	20	1	3	—	5	1	2	4	4	3	1,274	2,670	95
32 Kansas	50	—	—	—	—	—	31	10	3	10	3	28	2	41	—	2	10	13	8	893	4,238	800
37 Michigan	266	8	13	3	—	—	108	46	61	114	7	159	75	316	7	34	87	88	67	42,826	35,529	6,296
39 Minnesota North	8	—	—	1	—	—	4	—	8	6	—	1	1	—	2	1	3	4	—	1,153	474	377
41 Minnesota South	78	7	6	1	—	1	52	13	46	59	—	5	6	24	2	13	26	26	13	8,756	17,424	2,079
44 Montana	4	—	—	—	—	1	3	2	2	9	2	6	2	3	3	4	4	7	4	641	625	—
46 Nebraska, Northern	40	—	1	1	1	—	17	—	17	15	—	19	12	3	—	8	12	11	5	644	2,263	787
48 Nebraska, Southern	56	1	1	1	1	—	38	6	11	13	2	2	5	9	5	8	14	12	4	613	3,564	436
53 North Dakota	6	1	—	—	—	—	7	—	3	6	—	18	—	16	1	1	5	6	2	579	444	256
55 Northwest	33	2	—	—	—	—	22	7	3	25	4	32	5	30	13	20	22	25	15	4,948	1,239	214
56 Ohio	70	2	3	—	—	—	20	20	11	37	3	56	26	55	4	14	27	27	18	3,880	7,389	1,919
58 Oklahoma	7	—	—	—	—	—	10	4	—	8	1	—	—	1	6	4	5	7	4	—	537	25
61 South Dakota	2	—	—	1	—	—	2	—	2	3	—	—	—	—	1	—	1	1	1	205	155	—
63 Southeastern	48	2	—	—	—	—	33	42	3	53	12	35	9	53	26	31	36	42	32	1,790	3,540	365
65 Southern	19	1	2	6	—	—	18	20	6	79	4	245	55	39	35	10	18	28	16	1,004	1,789	469
67 Texas	115	11	4	5	—	1	43	33	21	101	7	105	52	136	39	28	65	79	58	3,677	11,044	1,709
73 Western	196	2	6	5	1	1	94	46	37	130	9	216	39	165	21	43	75	84	54	16,571	17,653	11,954
76 Wisconsin, North	51	2	2	—	—	—	14	7	12	41	4	6	1	5	1	4	17	16	7	7,510	10,137	1,727
78 Wisconsin, South	145	8	10	3	—	1	65	18	30	108	12	37	20	113	4	25	45	44	19	29,896	24,147	3,488
Totals — U. S. Districts	2,191	80	93	38	5	17	1,112	564	475	1,388	152	1,733	658	2,310	329	440	845	918	594	$201,825	$265,449	$54,105
80 Alberta-Br. Columbia	1	—	3	—	—	—	3	—	1	1	—	5	—	5	3	2	2	3	3	—	360	108
82 Manitoba-Saskatchewan	—	—	—	—	—	—	1	—	—	3	—	—	—	—	4	1	3	4	3	—	—	—
85 Ontario	1	—	—	—	—	—	—	1	1	1	—	2	1	3	—	1	—	1	—	—	258	—
Totals — Canada	2	—	3	—	—	—	4	1	2	5	—	7	1	8	7	4	5	8	6	$ —	$ 618	$ 108
GRAND TOTALS	2,193	80	96	38	5	17	1,116	565	477	1,393	152	1,740	659	2,318	336	444	850	926	600	$201,825	$266,067	$54,213

TABLE VIII

Summarized Statistics — 1934 to 1964

(North American Districts Only)

Year	Parish Pastors	Congregations		Members		Communed Average Times	Membership Gains				Elementary Schools			
		Members of Synod	Total Congregations	Baptized	Communicant		Children Baptized	Juniors Confirmed	Adults Confirmed or Baptized	Total Gain from Without	Number	Pupils	Men Teachers	Women Teachers
1934	3,107	3,137	3,808	1,228,244	794,636	2.19	31,574	27,320	8,411	—	1,200	74,274	1,827	322
1935	3,129	3,152	3,835	1,249,059	813,720	2.21	31,593	27,924	8,616	—	1,207	73,347	1,794	323
1936	3,146	3,227	3,878	1,259,052	830,350	2.25	32,714	26,803	9,232	—	1,206	71,807	1,803	332
1937	3,202	3,276	3,915	1,276,167	848,787	2.30	32,235	26,933	9,235	—	1,187	70,736	1,789	328
1938	3,251	3,312	3,957	1,302,466	870,858	2.36	33,543	27,247	10,975	—	1,155	68,572	1,748	340
1939	3,272	3,393	4,003	1,321,181	892,971	2.47	34,789	27,750	11,734	—	1,155	67,314	1,759	339
1940	3,311	3,465	4,055	1,342,533	915,405	2.48	34,919	26,820	12,074	—	1,136	66,679	1,762	339
1941	3,371	3,512	4,118	1,362,175	933,554	2.62	38,320	28,433	12,622	—	1,130	66,370	1,736	368
1942	3,398	3,610	4,153	1,371,154	952,305	2.59	42,610	28,049	12,842	—	1,115	66,470	1,714	417
1943	3,378	3,671	4,280	1,402,283	976,352	2.67	46,428	26,470	11,515	—	1,108	68,609	1,697	471
1944	3,392	3,685	4,234	1,440,010	1,000,434	2.74	45,518	26,714	12,657	—	1,093	72,292	1,659	571
1945	3,502	3,702	4,268	1,469,489	1,020,493	2.77	44,017	26,963	13,758	—	1,097	74,128	1,685	688
1946	3,493	3,817	4,324	1,517,231	1,050,136	2.88	50,769	26,034	19,897	29,634	1,090	77,568	1,726	758
1947	3,555	3,868	4,429	1,567,453	1,075,458	2.97	60,039	25,252	23,272	35,946	1,099	82,241	1,740	896
1948	3,566	4,052	4,481	1,618,115	1,103,217	3.04	58,603	25,746	23,094	35,255	1,125	86,588	1,731	1,052
1949	3,678	4,148	4,633	1,678,098	1,135,960	3.15	60,284	26,861	23,902	38,516	1,136	88,877	1,766	1,168
1950	3,742	4,188	4,714	1,728,472	1,165,644	3.29	62,313	27,703	25,256	44,928	1,146	91,889	1,642	1,441
1951	3,757	4,284	4,762	1,786,371	1,197,013	3.36	65,425	27,831	24,462	45,011	1,156	95,217	1,644	1,459
1952	3,799	4,349	4,836	1,845,551	1,230,892	3.47	68,364	29,411	24,636	46,517	1,145	100,199	1,749	1,553
1953	3,861	4,334	4,894	1,917,097	1,269,365	3.57	71,519	30,261	26,620	49,796	1,161	107,319	1,765	1,759
1954	3,926	4,503	5,017	2,001,012	1,306,568	3.75	75,740	31,697	31,255	54,491	1,177	112,988	1,828	1,897
1955	4,034	4,658	5,130	2,076,256	1,344,627	3.87	77,610	34,681	32,369	56,238	1,195	118,990	1,893	2,081
1956	4,112	4,686	5,234	2,152,215	1,384,950	4.10	83,148	39,844	33,864	59,780	1,226	125,751	1,954	2,283
1957	4,152	4,866	5,306	2,227,908	1,429,585	4.26	84,026	41,064	34,674	61,104	1,257	132,128	2,003	2,533
1958	4,249	4,964	5,367	2,314,864	1,477,506	4.38	85,293	39,897	35,440	66,653	1,267	138,338	2,043	2,736
1959	4,324	4,982	5,450	2,387,292	1,518,394	4.53	86,336	40,966	34,806	66,089	1,284	144,240	2,152	2,889
1960	4,333	5,153	5,532	2,469,036	1,571,641	4.62	85,976	47,176	35,570	67,440	1,293	149,201	2,201	3,117
1961	4,413	5,259	5,596	2,544,544	1,631,137	4.76	85,837	53,989	32,819	64,168	1,323	150,440	2,294	3,231
1962	4,573	5,242	5,722	2,611,695	1,677,943	4.97	83,604	51,536	31,481	61,391	1,372	154,955	2,336	3,415
1963	4,650	5,513	5,832	2,683,876	1,730,674	5.11	83,302	54,247	31,535	63,468	1,378	158,050	2,400	3,520
1964	4,735	5,599	5,915	2,744,574	1,777,185	5.30	82,033	55,351	32,319	65,243	1,381	160,630	2,429	3,703

NOTE: Elementary or Parochial Schools suffered a setback during the years of "Depression" and World War II

The high school is often donducted with much the same administrative pattern as that of the interparish elementary school. Differences are due mainly to area situations and problems. A sample constitution for the Lutheran Association for Higher Education is located in Appendix S. This constitution explains the administrative breakdown.

In all things, the school's curriculum is based around the aims of the Lutheran high school. Carl S. Meyer has written the aims that follow:

> A. To further growth in grace and in the knowledge of our Lord and Savior Jesus Christ. (2 Peter 3:18; Hebrew 5:13, 6:3; Ephesians 3:16-19);
>
> B. To give good acquaintance with the distinctive doctrines, history, and organization of the Lutheran Church, and thus deepen Lutheran consciousness and strengthen confessional loyalty;
>
> C. To make the love of God operate in the lives of the students in love toward their fellowmen;
>
> D. To perpetuate the cultural heritage of the past so that the accomplishments of former generations might be appreciated and an understanding of the problems of the present might be gained;
>
> E. To prepare students for vocational activities and preparation for earning a livelihood, encouraging the ideal of service to others;
>
> F. To train God' fearing citizens in democratic practices and living so that they may take their place as loyal citizens of the community and of the state;
>
> G. To foster physical health and desirable health habits;
>
> H. To promote social attitudes and behavior befitting a child of God;

I. In all of its activities to seek the honor of God.[8]

The aims of the high school provide a guide for setting up their program of studies. In addition, an attempt is made for the high school to meet the needs, interests and the abilities of their potential school population. An awareness is also felt for keeping pace with the changes in the economic, social, and educational world. This makes it difficult to create a curriculum that will meet the demands of each area. The following curriculum is a program of studies recommended for a small school:

Grade	Constants	College Preparatory	Vocational and General
IX	Religion English Social Science Gen. Science Physical Ed. & Music (Alternating)	Algebra	General Math Music
X	Religion English Physical Ed.	Plane Geometry Latin I or German I Biology World History	Business Math Typing Home Economics Music or Art
XI	Religion English American Hist. Physical Ed.	Latin I or II or German I or II Biology or Chemistry Typing, Home Ec., General Shop, or Advanced Math Music	Shorthand or Bookkeeping Music Home Economics or Art

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[8] Carl S. Meyer, *The Lutheran High School* (St. Louis: Concordia Publishing House, 1945), pp. 93-94.

Grade	Constants	College Preparatory	Vocational and General
XII	Religion Physical Ed.	English Prob. of Democracy Physics or Chemistry Advanced Math or General Shop Music Latin II or German II	Shorthand or Bookkeeping Prob. of Democracy Music Home Ec., General Shop, Mech. Drawing, or Art[9]

One of the basic requirements for graduation from a Lutheran high school is the satisfactory completion of a course in religion during each year in residence.

The Lutheran Church has developed some criteria for evaluating the teaching of religion in Lutheran high schools. This worksheet is found in Appendix T.

The Lutheran schools, elementary and high school, have been referred to in this chapter. These schools are under the direction of a congregation, as in the case of the parish school, or more than one congregation, as in the case of the interparish schools.

Mr. Edward J. Keuer emphasizes the important role--and responsibility--that the congregation has in Lutheran education as he writes:

> Thus, every member of the church has a responsibility in Christian education. The educational agencies operated by the local congregation, including the school, are the corporate means whereby the members discharge their educational responsibility.[10]

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[9] Miller, p. 26.

[10] Edward J. Keuer, The Lutheran Elementary School Principal (Bulletin No. 303. St. Louis: Concordia Publishing House, 1964), p. 3.

With such concern for the Christian growth of students, the school program of the Lutheran Church has played an essential role in the total program of the Christian education of that church.

The chart on page 123 gives statistics on the Lutheran High School for the school year 1964-65.

TABLE IX

1964—1965 Statistics of Lutheran High Schools

Location	Name of School	Primary Synodical Affiliation	Year Founded	1963/64 Enrollment			Full-Time Teachers	Value of Property	Tuition Charges		1963/64 School Year		ADM Cost per Pupil
				Men	Women	Total			Lutheran Members	Non-Luth. Members	Total Operating Income	Total Operating Expense	
Chicago, Ill.	Luther H. S. North	S. Cf.	1909	565	635	1,200	49	$ 1,659,438	$235	$502	$ 462,700	$ 468,745	$391
(Chicago)	Luther H. S. South	Mo.	1951	485	446	931	36	1,470,037	260	520	373,385	361,338	388
(Melrose Park)	Walther L. H. S.	Mo.	1953	268	238	506	24	1,003,645	250	475	220,802	210,856	429
Cleveland, Ohio	Lutheran H. S. East	S. Cf.	1948	155	130	285	19	1,661,448	285	560	320,105	164,620	576
(Cleveland)	Lutheran H. S. West	S. Cf.	1958	182	190	372	21	1,453,362	285	560		169,706	449
Denver, Colo.	Lutheran High School	Mo.	1955	162	169	331	19	488,780	250	400	105,397	119,506	373
Detroit, Mich.	Lutheran H. S. East	Mo.	1957	267	274	541	26	996,899	225	500	177,473	186,724	345
(Detroit)	Lutheran H. S. West	Mo.	1944	354	344	698	30	1,031,063	225	500	235,504	224,726	322
Fort Wayne, Ind.	Concordia L. H. S.	Mo.	1935	411	362	773	35	1,844,386	220	400	226,910	233,212	325
Houston, Tex.	Lutheran High School	Mo.	1949	91	81	172	12	1,138,000	210	460	99,674	99,674	589
Lincoln, Nebr.	Lutheran Junior H. S.	Mo.	1961	72	73	145	7	369,404	—	380	50,615	50,228	422
Los Angeles, Calif.	Maier Memorial L. H. S.	Mo.	1953	323	331	654	31	947,803	250	550	340,426	331,687	519
Mayer, Minn.	Lutheran High School	Mo.	1961	84	76	160	10	575,000	200	375	65,034	66,345	564
Milwaukee, Wis.	Milwaukee L. H. S.	Mo.	1903	549	636	1,185	61	2,943,480	220	450	556,008	527,739	429
Minneapolis, Minn.	Minneapolis L. H. S.	Mo.	1963	62	60	122	6	183,000	200	400	—	—	—
New York, N. Y.	Our Saviour L. H. S.	Mo.	1955	103	93	196	11	462,000	350	450	81,871	81,871	457
(Brookville)	Long Island L. H. S.	Mo.	1960	319	297	616	41	1,697,882	375	750	429,907	414,619	631
(Maspeth)	Martin Luther H. S.	Mo.	1960	163	200	363	21	1,250,000	300	500	150,243	132,325	458
Racine, Wis.	Lutheran High School	S. Cf.	1944	166	197	363	20	777,000	165	350	128,982	126,938	320
St. Louis, Mo.	Lutheran H. S. Central	Mo.	1946	305	301	606	34	486,223	235	450	488,301	233,186	379
(St. Louis)	Lutheran H. S. South	Mo.	1957	341	318	659	36	1,486,351	235	450		252,884	399
St. Paul, Minn.	St. Paul L. H. S.	Mo.	1959	55	65	120	7	730,602	200	400	60,203	60,519	526
1964 Totals or Median	21 Sr. & 1 Jr. High Schools	—	—	5,482	5,516	10,998	556	$24,655,803	$235	$450	$4,573,610	$4,517,448	$429
1963 Totals or Median	21 Sr. High Schools	—	—	5,342	5,343	10,685	538	$21,855,096	$225	$450	$4,222,106	$4,149,865	$396

CHAPTER IX

COLLEGES AND SEMINARIES

The Lutheran Church-Missouri Synod has, at the present time, sixteen schools of higher learning. These schools--seminaries, teacher colleges, a pretheological senior liberal arts college, and junior colleges (most of which have high school departments)--make up their professional educational system.

To the Lutheran Church this present ability to enroll more than 7,500 students annually, under the direction of about 600 instructors, is far removed from the little log cabin in Perry County, Missouri where, in the year 1839, the first training school for professional leaders was conducted. The financial investment of the present system of buildings and facilities exceeds $68,000,000--this is a substantial increase from the humble beginning of 1839.

The colleges and seminaries will be discussed in this chapter under the following headings: (1) Junior Colleges, (2) Senior Colleges, (3) Seminaries. Each discussion will include the school's purposes and objectives, and something of the curriculum.

There are presently ten junior colleges sponsored by the Lutheran Church-Missouri Synod. Nine of these ten are located in the Continental United States, with the tenth located in Edmonton, Alberta in Canada. These ten are as follows:

1. Concordia College--Austin, Texas, founded in 1925
    - A. Includes high school training for boys only.
    - B. Co-educational on the junior college level
    - C. Training includes: preministerial, teacher training, and predeaconess.
2. St. Paul's College--Concordia, Missouri, founded in 1882.
    - A. Includes high school training for boys only.
    - B. Co-educational on the junior college level.
    - C. Training includes: teacher training, predeaconess.
3. Concordia Collegiate Institute--Bronxville, New York, founded in 1880.
    - A. Includes high school training for boys only.
    - B. Co-educational on the junior college level.
    - C. Training includes: preministerial, teacher training, predeaconess.
4. Concordia College--Edmonton, Alberta, Canada, founded in 1920.
    - A. Co-educational on both high school and junior college levels.
    - B. Training includes: preministerial, teacher training, predeaconess.
5. California Concordia College--Oakland, California, founded in 1905.
    - A. Co-educational on both high school and junior college levels.
    - B. Training includes: preministerial, teacher training,,predeaconess.
6. Concordia College, Portland, Oregon--founded in 1904.
    - A. Includes high school training for boys only.

B. Co-educational on the junior college level.

C. Training includes: preministerial, teacher training, predeaconess.

7. Alabama Lutheran Academy and College--Selma, Alabama, founded in 1921.

A. Co-educational on both the high school and junior college levels.

B. Training includes: preministerial, teacher training, and predeaconess.

8. St. John's College--Winfield, Kansas, founded in 1892.

A. Co-educational on both the high school and junior college levels.

B. Training includes: preministerial, teacher training, predeaconess, and parish worker program.

9. Concordia College--Milwaukee, Wisconsin, founded in 1880.

A. Co-educational on both the high school and junior college levels.

B. Training includes: preministerial, teacher training, lay-training institute.

10. Concordia College--Ann Arbor, Michigan, founded in 1962.

A. Co-educational junior college.

B. Training includes: preministerial, teacher training, predeaconess.[1]

It can be observed from the above outline that the high school is often a part of the junior college program. This cooperation, according to the Lutheran Church, allows for greater utilization of facilities and faculty.

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[1] Samuel I. Gottermann, "Learning to Serve," The Lutheran Witness, Vol. 83 (August 18, 1964), pp. 404-411.

The junior college curriculum assists in all areas of training, with emphasis on preparing ministers, teachers, and predeaconesses (women who assist the pastor in the work of the parish). Graduates from the junior colleges, who enter state sponsored institutes of higher learning, experience little difficulty in transferring credits earned in the Lutheran Junior Colleges.

The Lay Training Institute, which is found in connection with the Concordia College at Milwaukee, Wisconsin, is a special type of training program conducted by the Lutheran Junior Colleges. This lay-leadership training program is an educational training for men who desire to serve in the ministry, but do not want to spend the time required to graduate from the theological seminary.

Those enrolled for two years in the lay-leadership training program are required to cover 64 semester hours in the areas of Old Testament, New Testament, Christian Doctrine, Bible Study Methods, History of Lutheranism, History and Doctrine of American Churches, Missions and Evangelism, Christian Education, Worship, Parish Life, Synodical Structure, Working with People, Communications and Speech, and Community Resources. In addition to these classes, enrollees are expected to serve 80-100 clock hours per academic year, and one summer, in supervised, practical Christian service in actual congregational situations. This is usually done in Milwaukee or nearby congregations.

W. C. Koester, director of this lay-training institute says:

> This field work program gives the prospective professional lay assistant an opportunity to develop: a sense of loving concern for people, an understanding of the work of his denomination, an overview of administration in a local Lutheran congregation, the correct concept of the position and relationship of various workers in the church, and an appreciation of common sense in spiritual ministrations.[2]

An applicant to the lay-training program must qualify in the following ways:

1. Be at least twenty years old.
2. Have a high school diploma or its standard equivalent.
3. Be members of a congregation of the synodical conference.
4. Be recommended by their pastor.
5. Be able to pass prescribed aptitude, achievement, personality, and vocational entrance tests.

Upon completion of the two year course of study the lay-leader graduate may perform the following services:

a) Evangelism and Visitation Work. Making missionary canvasses, doing follow-up work, making and directing evangelism calls; visiting new members, inactive members, Sunday school prospects and absentees; enlisting prospects for junior and adult confirmation classes--to save the pastor's time and open doors for him and the church.

b) Christian Education Work. Assisting in various phases of parish education, especially in the part-time agencies; building up the Sunday School's children, youth, and adult departments; pre-planning and directing a Vacation Bible School; developing a sound program of adult education (men, parents, couples, women's groups).

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[2] W. C. Koester, "The Lutheran Lay Training Institute" (Milwaukee, Wisconsin: Concordia College, Feb. 18, 1964), p. 6.

c) Youth Work. Developing and directing the Sunday and weekday youth program of a congregation (Bible study, topics, worship, recreation, service); utilizing the plans, materials, and methods of our church and its youth organization.

d) Family Work. Helping pastor and congregation carry out a constructive program of family life education; assimilating new families; helping the young family, the expanding family, and the aging family; referring family problems and families needing special services to the pastor or community agencies according to need.

e) Mission Work. Giving special assistance to a District mission board in opening up a new field, doing area surveys and canvasses; gathering and directing a Sunday School; serving in a mission field, or in an institutional mission program.

f) Church Secretary. Handling the normal functions of a church office and serving effectively as a pastor's secretary, with the deeper understanding and special training gained in the parish-worker school; making various types of calls, preparing parish agendas, doing church filing, and assisting the congregation's committees, agencies, and organizations.

g) Business Manager. Putting his previous experience in the world of business and management into the service of the church in the light of the special training given in such a two-year lay training program; working harmoniously with pastor, committees, agencies, and organizations for the inward and outward growth of the congregation.[3]

Information regarding the course offerings and objectives of the lay leadership training program can be found in Appendix U.

The Senior Colleges of the Lutheran Church are located in the following areas:

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[3] "Questions and Answers on the Lutheran Lay Training Institute" (Milwaukee, Wisconsin: Concordia College).

1. Concordia Teachers College--River Forest, Ill., founded in 1863.
    - A. Co-educational, teacher training, graduate school.
2. Concordia Teachers College--Seward, Nebraska, founded in 1893.
    - A. Co-educational high school, preministerial teacher training, co-educational college.
3. Concordia College--Milwaukee, Wisconsin, founded in 1892.
    - A. Includes high school training for boys only.
    - B. Co-educational on the junior college level.
    - C. Training includes: preministerial, teacher training for men, predeaconess, and full college teacher training for women.
4. Concordia Senior College--Fort Wayne, Indiana, founded in 1956.
    - A. Senior college, preministerial.

The two teacher colleges place emphasis upon the training of teachers for the many teaching positions of the Lutheran Church--Church schools, part-time schools, vacation schools, and Sunday schools.

The school bulletin issued by the Concordia Teachers College, located at River Forest, Illinois, lists its objectives and control as follows:

> The Objectives--Concordia Teachers College is committed to the task of preparing teachers for the schools of the Lutheran Church-Missouri Synod. In this task the college takes into account the requirements of teaching as a profession and the distinctive character and function of this profession in the life and work of the church. It

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[4] *Ibid*., pp. 409-411.

also recognizes that education is a lifelong process in which the student himself must be continually active. The college therefore seeks to provide the environment and the direction for the student as he prepares for the teaching profession through his pursuit of the following general objectives:

A firm faith in Jesus Christ as the only Savior from sin, a ready consent to the will of God in every life situation, and a sense of wonder and appreciation for all the works of God.

A sincere acceptance of the Holy Scriptures as the revealed truth of God, an assent to the Lutheran Confessions as a correct expression of that truth, and a growing ability to evaluate human learning and conduct in the light of God's Word.

A grateful consecration to the ministry of the Word and to the extension of the Kingdom of God, an active cooperation in promoting the purposes of The Lutheran Church-Missouri Synod, and a high standard of ethics in the professional life of a Christian teacher.

A stimulation of intellectual curiosity; an acquisition of knowledge and skills in human affairs, the sciences and the humanities; and a refined ability to discriminate in aesthetic and cultural areas.

A respect for the dignity and worth of the individual as a redeemed child of God, an understanding and development of the resources of the human personality, and an effective practice of personal and professional stewardship of God-given talents.

A progressive development in the skills of study, research, and evaluation, an objectivity in the appraisal of data and opinions, and an increasing faculty in the integration of learning and in the communication of ideas and knowledge.

A broad acquaintance with the concepts, vocabulary and practices of education; an increasing skill in teaching and a growing competence in specialized areas of teaching and service.

An understanding of the nature and needs of contemporary society, an increasing social competence and a readiness to assume responsibility in the community.

The Control of Concordia Teachers College--Concordia Teachers College is owned and maintained by the Lutheran

> Church-Missouri Synod and is operated for the purpose of preparing ministers of education for service in the synod. The synod in convention elects a Board of Control, consisting of seven members, and vests in them the reponsibility for the operation and control of the institution. The president of the college is the executive officer of the Board of Control. He is assisted by the administrative officers and standing committees of the faculty.
>
> The president of the synod has appointed a Board for Higher Education whose function it is to articulate and implement the training of pastors and teachers. This board functions through its executive secretary as liaison between the parent body and the local Board of Control of the college.
>
> Graduates of Concordia Teachers College are called to unique positions in the church, and the teacher-training program embodied in the curriculum recognizes the special needs of these positions. In addition to his classroom work, the Lutheran teacher frequently functions as the church organist, as the director of the church choir, and as aleader of young people's groups in the church. He also may be a worker in part-time agencies of religious education, such as the Sunday school, the Saturday school, and vacation Bible school. The position of the parish school teacher is unique because his work is regarded as part of the ministry of the church. He is inducted into office much in the same manner as a minister is ordained and installed. A call given to a parish school teacher is not a contract in the ordinary sense. It is a solemn agreement between him and the local church, to be abrogated only by regular transfer to another charge or by removal for cause.[5]

These colleges, like that of the junior college, are fully accredited and are required to meet the same educational standards as state supported schools. Some graduates of the teachers colleges teach in the public schools.

The Senior College at Fort Wayne, Indiana is a college with the following purpose:

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[5] Concordia Teachers College Bulletin, 1964-1965 (River Forest, Illinois), pp. 10-11.

> The Lutheran Church-Missouri Synod has established Concordia Senior College at Fort Wayne, Indiana, in order to provide suitable college training at the level of the junior and senior years for students who plan to enter professional training for the Lutheran ministry at Concordia Theological Seminary, St. Louis, Missouri. Graduates of the Synod's ten junior colleges transfer to Concordia Senior College to complete the requirements for the B. A. Degree.[6]

The program of study at Concordia Senior College is largely in the area of general education, with emphasis on the humanities and Biblical languages. The entire curriculum is designed to provide the prerequisites for the professional study of theology and for eventual admission to the ministry of the Lutheran Church-Missouri Synod.

The objectives of Concordia Senior College are listed as follows:

> Concordia Senior College seeks to develop mature Christian personalities in whom knowledge and understanding of the Scriptures and Christian truth and of the history and functioning of the church are joined with personal faith in Jesus Christ as God and Savior. Its resources are directed to the cultivation of Christian living and all Christian virtues and to the strengthening of the student's intent to serve in the Lutheran ministry.
>
> In the academic program emphasis is placed on the development of sound habits of reasoning and judgment together with a high level of ability in the use of the English language for oral and written communication.
>
> A broad acquaintance with the chief fields of knowledge, i.e., the humanities, the social sciences, and the natural sciences, is to lead the student to an understanding of the world and of human nature and of the basic problems of man and society.

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[6] Concordia Senior College Catalog, 1964-1965 (Fort Wayne, Indiana), p. 11.

Special attention is given to the development of proficiency in the use of foreign languages for theological study and research and for cultural enrichment.

Habits and attitudes making for social competence and personal leadership, a discriminating understanding and appreciation of the cultural heritage in literature, music, and the fine arts, and the promotion and conservation of physical and mental health are matters of fundamental concern in the total program.

Concordia Senior College shares these objectives with the ten affiliated junior colleges from which the majority of its students are drawn.

The total resources of the school in the instructional program, the resident counselor services, and the communal life of the campus are directed to the achievement of these aims.[7]

There are two seminaries in the Missouri Synod:

1. Concordia Seminary--Springfield, Illinois, founded in 1845.

2. Concordia Seminary--St. Louis, Missouri, founded in 1839.

The Concordia Seminary, the older of the two, claims to be the result of the old log cabin in Perry County, Mo., and the beginning of the training program for professional workers which was started in 1839 by a group of Saxon immigrants from Germany. The new campus, located in Clayton, Missouri, was moved from Perry County in 1928.

The purposes of Concordia Seminary are:

I. To equip men with the knowledge, attitudes, and skills requisite for entrance upon the parish ministry in The Lutheran Church-Missouri Synod; to qualify for this ministry it is necessary that the candidate

A. displays the gifts with which the Holy Spirit has endowed him, by reverence for God, faithful personal discipline in the use of Word and Sacrament and the opportunities for study, and for growth in the grace to edify his fellow Christians, to serve men in their need, and to witness to all as a person of good reputation;

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[7] Ibid., pp. 11-12.

B. accepts the Scriptures of the Old and New Testaments as the written Word of God and the only rule and norm of faith and practice; and all the symbolical books of the Evangelical Lutheran Church contained in the Book of Concord as a true and unadulterated statement and exposition of the Word of God (Constitution of the Lutheran Church-Missouri Synod, Article II, Sections 1 and 2);

C. manifests an appreciation and comprehensive understanding of the theology of the Bible, and the skill to interpret the Scriptures on the basis of their original languages and in accordance with sound hermeneutical principles;

D. manifests an understanding and appreciation of the church's formulation of Scriptural doctrine in the light of its varying needs, and the skill to present such doctrine clearly.

E. manifests an understanding and appreciation of God's guidance in the ongoing life of the church throughout the world and its continuing interaction with the social order, and the skill to investigate the church's past and to interpret it to all sorts and conditions of men;

F. manifests understanding of human need at every level and age and class, recognizes the interaction of physical, psychological, social, and spiritual forces in human beings, and is growing in the skill to meet these needs, to cultivate Christian growth in others, and to guide people effectively to serve one another in the body of Christ and to witness to Him.

G. manifests a readiness to place his life, talents, and skills into the service of the Lord and His church when and where it becomes clear that God is calling him.

II. To provide instruction and experiences preparing for special competence demanded by particular aspects of the ministry, such as the pastorate in specialized fields, chaplaincies in armed services and institutions of healing, service in the missions of the church in America and abroad, teaching, and the

> use of the mass media of communication.
>
> III. To offer to qualified clergymen, teachers, and lay people training in theology which will enlarge their ability to serve, to give opportunity for advanced theological study, and to foster research.
>
> IV. To provide guidance and, where necessary, staff for the continuing education of the clergy, especially of The Lutheran Church-Missouri Synod.
>
> To this end it is the function of Concordia Seminary to provide a cultural, social, and spiritual environment where the church can seek out and nurture the gifts of the Spirit which are requisite in servants of the Word who will edify the body of Christ.[8]

According to the Concordia Seminary Bulletin, it is a fully accredited member of the American Association of Theological Schools.

The four-year curriculum for those who wish to apply for graduation is as follows:

THE CURRICULUM

September 1965 to May 1966

Prescribed Courses

First Year

E-101	The Techniques of Biblical Exegesis, 4 hours
EO-111	Pentateuch I, 2 hours
EO-112	Pentateuch II, 2 hours
EN-101	New Testament Introduction, 4 hours
S-150	Dogmatics I, 4 hours
S-160	Dogmatics II, 4 hours
S-170	Dogmatics III, 4 hours
H-110	Church History I, 4 hours
H-140	Church History II, 4 hours
H-170	Church History III, 4 hours
P-110	Homiletics I and Persuasive Speech, 4 hours
P-120	Lutheran Worship I, 3 hours
P-170	Principles of Teaching, 4 hours

Course load 47 hours

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[8] Concordia Seminary Catalog, 1965-1966 (St. Louis), pp. 24-25.

Second Year

EO-201	Old Testament Introduction, I, 3 hours
EO-202	Old Testament Introduction II, 3 hours
EO-232	Psalms, 3 hours
EN-223	Romans, 3 hours
S-210	Symbolics I, 3 hours
S-220	Symbolics II, 3 hours
S-230	Symbolics III, 3 hours
S-240	Religious Bodies in America, 3 hours
H-295	History of Religions, 3 hours
P-210	Homiletics II, 2 hours
P-220	Lutheran Worship II, 2 hours
P-240	Pastoral Theology I, 3 hours
P-260	Principles of Clinical Work, 2 hours
P-280	Administration of Religious Education, 3 hours

One of the following is required:

EN-214	The Gospel According to St. Matthew, 3 hours
EN-215	The Gospel According to St. Mark, 3 hours
EN-216	The Gospel According to St. Luke, 3 hours

One of the following is required:

H-216	History of Early Christian Apologetics, 3 hours
H-234	Studies in the History of Christian Theology to the Eighth Century (I), 3 hours
H-235	Studies in the History of Christian Theology to the Fifth Century (II), 3 hours

One of the following is required:

H-252	The Lutheran Reformation, 3 hours
H-254	The Reformation Era, 3 hours

Course load 48 hours

Third Year

P-301	Vicarage, 12 quarter hours

Fourth year

EO-445	Isaiah, 3 hours
EO-460	Old Testament Theology, 3 hours
S-491	Current Philosophical Movements, 3 hours
P-410	Homiletics III, 2 hours
P-440	Pastoral Theology II, 5 hours

One of the following is required:

EN-460 New Testament Theology, 3 hours
EN-466 The Disciple: The Theology of the Gospels, 3 hours

One of the following is required:

S-450 The Holy Spirit, 3 hours
S-475 Soteriology and the Means of Grace, 3 hours

One of the following is required:

H-480 The Lutheran Church in America, 3 hours
H-498 The History of American Christianity, 3 hours

One of the following is required:

P-495 The Gospel and World Issues, 3 hours
P-498 Christian Missions in the Modern World, 3 hours

A research project in one of the theological departments, 3 hours. (Six electives, at least one from each of the four departments).[9]

A diploma of graduation (Bachelor of Divinity) is granted to a candidate who is a member of the Lutheran Church and has declared himself in complete harmony with its teachings, as has been ladi down in the Lutheran Confessions--as found in the Book of Concord--and who has satisfactorily completed eight years of academic pretheological and theological studies and practical work above the high school level. He must have completed the field work assignment which is: one year of the eight must be spent in practical church work under the supervision of a competent pastor and the fieldwork director.

Upon completion of the B. D. Degree, a student may continue another year for the S. T. M. or Master of Sacred

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[9] Ibid., pp. 42-43.

Theology. A second year above the Bachelor's Degree is needed for the Doctor of Theology Degree.

This chapter has reviewed the colleges and seminaries of the Lutheran Church-Missouri Synod in the following manner: The Junior Colleges, The Senior Colleges, and The Seminaries.

Pages 140 and 141 contain statistical data regarding the seminaries and colleges for the years 1964-1965.

TABLE X

1964 STATISTICS OF SEMINARIES AND COLLEGES

School Location	Year Founded	Fall Enrollment			Teaching Staff	Financial Statement as of June 30, 1964								
		Men	Women	Total		Total Income	Av. per Student	Total Expenses	Av. per Student	Synod's Subsidy	Av. per Student	Total Student Fees	Av. per Student	Investment in Plant
U. S. and Canada														
St. Louis, Mo.	1839	671	3	674	51	$ 1,388,200	$ 2,922	$ 1,349,700	$2,841	$ 733,514	$1,544	$ 351,816	$741	$ 9,271,082
Springfield, Ill.	1846	341	—	341	33	758,970	2,505	740,120	2,443	428,317	1,414	180,325	595	3,899,324
River Forest, Ill.	1857	475	725	1,200	111	2,591,670	1,988	2,531,900	1,942	1,204,797	924	1,085,815	833	8,121,987
Seward, Nebr.	1894	510	688	1,198	94	1,997,480	1,631	1,805,860	1,474	777,686	635	887,789	725	6,119,810
Fort Wayne, Ind.	1957	448	—	448	37	1,030,460	2,188	962,280	2,043	435,628	925	410,309	872	8,928,439
Ann Arbor, Mich.	1963	229	228	457	33	547,450	2,310	527,520	2,226	292,603	1,235	178,208	752	7,558,882
Austin, Tex.	1926	121	93	214	20	385,010	2,070	387,170	2,082	212,814	1,144	120,172	646	1,966,916
Bronxville, N. Y.	1881	319	234	553	46	879,300	1,824	860,800	1,786	265,985	551	450,721	935	3,241,766
Concordia, Mo.	1883	223	91	314	24	469,070	1,687	439,710	1,582	207,217	745	188,480	678	2,588,857
Milwaukee, Wis.	1881	501	—	501	41	859,710	1,569	809,610	1,477	385,277	703	332,072	606	4,888,949
Lay Training Institute	1961	37	12	49	—	—	—	—	—	—	—	—	—	—
Oakland, Calif.	1906	99	105	204	16	291,900	1,372	272,430	1,280	154,943	728	104,263	490	942,312
Portland, Oreg.	1905	168	85	253	22	391,330	1,687	378,350	1,631	194,690	839	147,629	636	1,918,912
St. Paul, Minn.	1893	386	338	724	60	1,188,670	1,745	1,107,500	1,626	545,470	801	514,463	755	5,503,199
Selma, Ala.	1922	47	85	132	11	102,050	791	100,860	782	64,354	499	22,714	176	273,361
Winfield, Kans.	1893	157	194	351	35	681,130	2,278	669,390	2,239	368,155	1,231	238,068	796	2,827,622
Edmonton, Alta., Can.	1921	65	43	108	13	234,100	1,858	220,900	1,753	133,319	1,058	68,511	544	1,106,981
Total or Average	—	4,797	2,924	7,721	647	$13,796,500	$1,919	$13,164,100	$1,831	$6,404,769	$ 891	$5,281,355	$735	$69,158,399
South America														
Obera, Mis., Argentina	1956	33	—	33	2	$ —	$ —	$ 5,270	$ —	$ 2,635	$ —	$ —	$ —	$ 15,000
Villa Ballester, B. A., Argentina	1942	32	—	32	8	—	—	21,392	—	21,392	—	—	—	100,000
Porto Alegre, RGS, Brazil	1903	228	—	228	24	—	—	60,656	—	60,656	—	—	—	300,000
Sao Paulo, S. P., Brazil	1957	71	—	71	6	—	—	19,517	—	19,517	—	—	—	550,000
Total or Average	—	364	—	364	40	$ —	$ —	$ 106,835	$ —	$ 104,200	$ —	$ —	$ —	$ 965,000
Foreign Countries														
Kowloon, Hong Kong	1959	4	—	4	6	$ —	$ —	$ 18,100	$ —	$ 18,000	$ —	$ —	$ —	$ 85,756
Ambur, India	1926	69	8	77	14	—	—	7,637	—	7,637	—	—	—	14,407
Nagercoil, India	1924	17	—	17	7	—	—	15,000	—	14,500	—	—	—	100,000
Tokyo, Japan	1953	11	—	11	4	—	—	34,579	—	31,476	—	—	—	—
Baguio, Philippines	1955	11	—	11	3	—	—	5,000	—	4,000	—	—	—	77,000
Chia Yi, Taiwan	1952	3	—	3	3	—	—	6,062	—	2,872	—	—	—	81,000
Total or Average	—	115	8	123	37	$ —	$ —	$ 86,378	$ —	$ 78,485	$ —	$ —	$ —	$ 358,163
GRAND TOTAL OR AVERAGE	—	5,276	2,932	8,208	724	$ —	$ —	$13,357,313	$ —	$6,587,454	$ —	$ —	$ —	$70,481,562

TABLE XI

1964—1965 Student Enrollment by Classes

Study Program and Classes	Ann Arbor	Austin	Bronxville	Concordia	Edmonton	Milwaukee	Oakland	Portland	St. Paul	Selma	Winfield	River Forest	Seward	Fort Wayne	St. Louis	Springfield	Lay Tr. Inst.	TOTAL STUDENTS
Ministerial																		
High School 1	—	5	7	12	—	54	4	18	13	4	3	—	4	—	—	—	—	124
2	—	6	7	19	6	67	10	22	28	2	10	—	8	—	—	—	—	185
3	—	11	6	27	3	83	11	23	25	1	7	—	5	—	—	—	—	202
4	—	11	18	26	13	86	14	13	31	5	10	—	4	—	—	—	—	231
College I	80	15	40	42	8	84	12	21	79	5	27	—	—	—	—	—	—	414
II	61	15	37	22	6	73	11	13	68	3	27	—	—	—	—	—	—	336
III	—	—	—	—	—	—	—	—	—	—	—	—	—	223	—	—	—	223
IV	—	—	—	—	—	—	—	—	—	—	—	—	—	218	—	—	—	218
Special	1	2	—	—	—	—	—	—	1	—	—	—	—	4	—	—	—	8
Seminary I	—	—	—	—	—	—	—	—	—	—	—	—	—	—	188	104	—	292
II	—	—	—	—	—	—	—	—	—	—	—	—	—	—	148	57	—	205
(Vicars) III	—	—	—	—	—	—	—	—	—	—	—	—	—	—	113	79	—	192
IV	—	—	—	—	—	—	—	—	—	—	—	—	—	—	153	98	—	251
Special	—	—	—	—	—	—	—	—	—	—	—	—	—	—	4	3	—	7
Total Ministerial	142	65	115	148	36	447	62	110	245	20	84	—	21	445	606	341	—	2,888
Teaching																		
H. S. 1 Men	—	1	2	6	—	15	2	5	11	—	1	—	11	—	—	—	—	54
Women	—	—	—	—	—	—	17	—	—	6	2	—	14	—	—	—	—	39
H. S. 2 Men	—	1	1	9	6	6	6	7	7	2	2	—	13	—	—	—	—	60
Women	—	—	—	—	4	—	13	—	—	4	2	—	17	—	—	—	—	40
H. S. 3 Men	—	1	2	14	2	5	3	8	6	—	2	—	9	—	—	—	—	52
Women	—	—	—	—	14	—	12	—	—	5	4	—	15	—	—	—	—	50
H. S. 4 Men	—	4	5	5	2	7	2	6	15	2	2	—	11	—	—	—	—	61
Women	—	—	—	—	7	—	19	—	—	7	1	—	25	—	—	—	—	59
College I Men	45	12	33	15	2	4	9	15	34	1	12	98	104	—	—	—	—	383
Women	127	44	64	48	2	—	22	38	129	12	30	152	146	—	—	—	—	814
II Men	39	10	12	14	1	6	4	11	30	—	12	76	63	—	—	—	—	278
Women	76	21	30	34	1	—	10	37	96	15	17	122	124	—	—	—	—	583
III Men	—	—	—	—	—	—	—	—	2	—	—	135	125	—	—	—	—	262
Women	—	—	—	—	—	—	—	—	39	—	—	216	154	—	—	—	—	409
IV Men	—	—	—	—	—	—	—	—	—	—	—	135	126	—	—	—	—	261
Women	—	—	—	—	—	—	—	—	42	—	—	216	165	—	—	—	—	423
Vicars — Men	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	1
Women	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Specials	—	—	—	—	—	—	—	—	—	—	—	9	2	—	—	—	—	11
Total Teaching	287	94	149	145	41	43	119	127	411	54	87	1,159	1,125	—	—	—	—	3,840
Deaconess																		
College I	11	1	6	4	2	—	2	4	17	1	6	—	—	—	—	—	—	54
II	9	—	3	2	—	—	—	5	3	—	3	—	—	—	—	—	—	25
Total Deaconess	20	1	9	6	2	—	2	9	20	1	9	—	—	—	—	—	—	79
Parish Worker																		
College I	—	—	—	—	—	—	—	—	—	—	46	—	—	—	—	—	—	46
II	—	—	—	—	—	—	—	—	—	—	30	—	—	—	—	—	—	30
Total Parish Worker	—	—	—	—	—	—	—	—	—	—	76	—	—	—	—	—	—	76
Lay Training																		
College I Men	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	19	19
Women	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	8	8
II Men	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	18	18
Women	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	4	4
Total Lay Training	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	49	49
General																		
H. S. 1 Men	—	2	15	3	—	4	3	1	1	7	2	—	5	—	—	—	—	43
Women	—	—	—	—	—	—	1	—	—	13	3	—	5	—	—	—	—	22
2 Men	—	4	25	2	3	4	4	2	5	7	1	—	4	—	—	—	—	61
Women	—	—	—	—	—	—	1	—	—	7	3	—	6	—	—	—	—	17
3 Men	—	7	29	1	8	—	2	1	2	5	—	—	1	—	—	—	—	56
Women	—	—	—	—	3	—	3	—	—	7	7	—	8	—	—	—	—	28
4 Men	—	2	15	4	7	1	2	1	4	3	3	—	6	—	—	—	—	48
Women	—	—	—	—	8	—	5	—	—	8	10	—	2	—	—	—	—	33
College I Men	3	7	46	1	—	2	—	1	11	—	20	—	4	—	—	—	—	95
Women	2	21	86	3	—	—	—	1	6	—	17	1	2	—	—	—	—	139
II Men	—	4	18	1	—	—	—	—	7	—	13	1	—	—	—	—	—	44
Women	3	5	36	—	—	—	—	—	2	—	10	—	1	—	—	—	—	57
III Men	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	2
Women	—	—	—	—	—	—	—	—	1	—	—	1	1	—	—	—	—	3
IV Men	—	—	—	—	—	—	—	—	—	—	—	1	3	—	—	—	—	4
Women	—	—	—	—	—	—	—	—	—	—	—	—	3	—	—	—	—	3
Special	—	2	10	—	—	—	—	—	9	—	6	8	—	3	3	—	—	41
Total General	8	54	280	15	29	11	21	7	48	57	95	13	52	3	3	—	—	696
Postgraduate	—	—	—	—	—	—	—	—	—	—	—	28	—	—	65	—	—	93
Total Enrollment	457	214	553	314	108	501	204	253	724	132	351	1,200	1,198	448	674	341	49	7,721
Full-Time	456	212	541	314	108	501	204	253	720	132	343	1,174	1,196	445	627	341	49	7,616
Part-Time	1	2	12	—	—	—	—	—	4	—	8	26	2	3	47	—	—	105

CHAPTER X

FINANCING CHRISTIAN EDUCATION

The ability to provide adequate financial aid to carry out a program of Christian education is of primary concern to each congregation. While districts may often subsidize such programs as elementary education (See Appendix V), the majority of the financing within the Lutheran Church becomes the responsibility of the individual congregations.

Contributions within the Lutheran Church are made on a volunteer basis and members are to establish their own system and amount of donation to the church budget. Some congregations ask for a certain percent of the members' income for offerings, but this is not the general rule. The Lutheran philosophy on the matter of finance is to teach their members the Christ-like principles of service, love, and assistance to others in such a way that contributions to the church become a service to the Lord. An article entitled "Christian Giving" further explains this philosophy and is found in Appendix W.

The congregations are made aware of the expenses of the parish and are then asked to contribute what they feel is their share. The following page has a sample work sheet which was prepared for a congregation that does not have a full or part-time school to support.

WORK PLAN

A.	MISSIONS, SYNOD, DISTRICT		$3,870.00
B.	SALARIES		
	a.	Pastor	$4,140.00
	b.	Guest Speaksers	50.00
	c.	Organist	50.00
	d.	Sexton	360.00
	e.	Pension (8% of $397-Salary plus 15% for house)	381.00
			$4,981.00
C.	RENTALS		
	a.	Parsonage	$1,020.00
D.	CHRISTIAN EDUCATION		
	a.	Vacation Bible School	$100.00
	b.	Confirmation Class Materials	50.00
	c.	Sunday School (Self-supporting) Donations	
			$150.00
E.	UTILITIES		
	a.	Fuel	$250.00
	b.	Lights	110.00
	c.	Water	55.00
	d.	Telephone	132.00
			$547.00
F.	TRANSPORTATION		
	a.	Mileage	$660.00
	b.	Conferences	70.00
			$730.00
G.	PUBLICITY		
	a.	All sources	$200.00
H.	CHURCH PROPERTIES		
	a.	Insurance (1 year premium)	$60.00
	b.	Maintenance	150.00
	c.	Improvements	250.00
	d.	Assessments and Taxes	125.00
			$585.00
I.	MISCELLANEA		
	a.	Altar Supplies	$75.00
	b.	Student Aid Fund	100.00
	c.	Office Supplies	150.00
	d.	Anticipated Moving Expense (Building)	350.00
	e.	Contingent Reserve	450.00
			$1,125.00
	GRAND TOTAL		$13,208.00

Acknowledging my blessings and my responsibility, I intend with the help of Almighty God to contribute ____% of my income for the extension of His kingdom during the coming year.

The finances of each of the areas of Christian education mentioned in this work will be discussed in the remainder of this chapter.

The Sunday school can either be placed on the budget of the parish, or it can be left out of the budget and receive its total support from the donations of its members. The method of including it in the budget is recommended in a bulletin of the Board of Parish Education which states:

> Since the Sunday school is an agency through which the congregation carries out its divine purpose to teach, the needs of the Sunday school deserve to be placed into the budget of the congregation. This does not mean that the pupils are not to bring offerings. They are to be taught and trained in the grace of Christian giving. But while a portion of their offerings may be applied to Sunday school expenses, it is well to designate the greater part of their contributions to missions and benevolences.
>
> 1. The annual budget for the Sunday school is carefully planned in advance and is discussed by the officers and teachers of the Sunday school and by the board of Christian education before being presented to the congregation.
> 2. The amount needed for operational purposes of the Sunday school above the anticipated income is included in the budget of the congregation.
> 3. The pupils are trained in the habit of regular, systematic giving for the support of the local church, the work of District and Synod, and charitable causes.
> 4. The Sunday school treasurer reports regularly to the board of education through the general superintendent.[1]

Leaders within the Sunday school are usually given a stipend as a gift. Each congregation has jurisdiction as to the amount of this token of appreciation.

The Superintendent's Manual for the Vacation Bible

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[1] The Sunday School Standard (Bulletin No. 200. St. Louis: Concordia Publishing House), p. 2.

School has the following to say in regards to financing its program:

> The financing of the school is the responsibility of the Board of Christian Education. Since the school is properly a part of the congregation's yearly program of Christian education, its expenses should be paid out of the regular budget of the church.
>
> Sometimes, however, budget funds are not available; then other ways of financing the school will have to be found. Here are some suggested ways:
>
> 1. Include special vacation Bible school offering envelopes in the yearly packet of contribution envelopes.
> 2. Enclose a special vacation Bible school envelope in the Sunday bulletin of the church on the day the vacation Bible school workers are dedicated to the service of the Lord--the Sunday before the opening of the school.
> 3. Solicit financial support from the Sunday school, from Bible classes, from societies and organizations in the congregation. One of these groups may be willing to underwrite the entire cost of the school.
> 4. A freewill offering received in the closing worship service can be of substantial help.
> 5. Often, when the sessions are over, pleased parents and other interested persons offer sums of money in various amounts to help defray the expenses of the school.
>
> Some Dont's
>
> 1. If at all possible, do not make the children pay for their own materials. Try instead to make the contributions you receive from the children serve some charitable or missionary purpose.
> 2. Do not allow financial disability to embarrass children and prevent them from attending the school.[2]

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[2] Ralph E. Dinger and Arthur W. Gross, "God's Children Pray," (St. Louis: Concordia Publishing House), pp. 56-57.

Mr. Erich Kiehl, director of the weekday Christian education program, says:

> The budget of the church should reflect awareness of the importance and needs of the Weekday school. The church in this way shows that it recognizes its responsibility for the total program of parish education.
>
> Which of the expenses of the Weekday school are to be included in its budget? Local circumstances will help determine the answer.
>
> Heat, light, and maintenance should not be considered as Weekday budgetary items but as part of the general overhead of the congregation. Captial investments to add or to improve classrooms and other educational facilities that will also be used by other educational agencies and organizations of the church are part of the general expenses of the congregation and should be considered as such.
>
> Valid budgetary items would be the salary or honorarium of staff members; a fair amount for basic teaching materials for staff and children and such teaching tools as a chalkboard for each classroom, maps, flannelgraphs, visuals, and the like; and the cost of the food program if this is not met by charging for the meals.
>
> Some churches include in their budget the cost of textbooks for the children, resources for the teachers, and other supplies. Others charge a small registration fee (50¢ to $1.00 per semester), plus textbook costs. Still others have a larger registration fee that covers all or part of the cost for textbooks and supplies, the church paying the rest.
>
> In no case should a child be denied the blessings of Weekday school because of inability to pay registration fees, book costs, or meal charges.
>
> To cover some of the costs of beginning a Weekday school, the Sunday school, which often handles its own funds, may make the Weekday school its special project. The same may be true of the other organizations in the church, not only in designating funds for use in the Weekday school but also in helping to furnish and equip classrooms.
>
> As suggested previously, it would be well to think in terms of immediate needs and then carefully plan to take care of less urgent needs over a period of several years.[3]

The costs of financing the elementary schools depend upon whether they are parish or interparish. A parish school is financed entirely by the congregation. Some congregations finance the major part through contributions and a lesser part through tuition. The Lutheran concept is that tuition should never be used to the extent that the congregation loses its sense of responsibility for the school--for then, they say, the school would lose some of its effectiveness. (For more complete details on elementary school financing see Appendix P).

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[3] Erich H. Kiehl, The Weekday School Superintendent's Manual (St. Louis: Concordia Publishing House, 1965), pp. 27-28.

The operating costs for a Lutheran high school will vary somewhat. Arthur L. Miller mentions several variable factors:

> The salary schedule for teachers, the quantity of administration and supervision provided, the special services provided, the overall pupil-teacher ratio, and others--all vary.
>
> In considering operating costs the question arises: How much of the cost will be borne by the student? None of our existing high schools expects the entire cost to be borne by the students. In many cases the tuition receipts cover approximately 50% of the operating cost.
>
> How shall the rest of the operating expenses be raised? Since the high school is a project of the various congregations in the area, acting jointly in support of it, the difference between the actual per pupil cost and the cost of tuition and fees must be borne by the member congregations. Two methods of gathering these funds are in use: (1) free-will offerings and (2) per capita contributions on the basis of the communicant membership of the participating congregations is the method used by most Lutheran high schools. Under this plan, the high school expenses become regular budget items in each congregation and remittances are made regularly by the congregational treasurers.[4]

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[4] Arthur L. Miller, Establishing A Lutheran High School (Bulletin No. 1. St. Louis: Concordia Publishing House, 1964), p. 13.

The colleges and seminaries of the Lutheran Church are owned and operated by the Synod which underwrites most of the educational operating expenses and assumes all of the original cost of the physical plant, fixtures, and equipment. The initial cost of construction for auxiliary facilities--dormitories, student-union, and non-educational plants--are also assumed by the synod. These auxiliary enterprises are operated and maintained on a self-sustaining basis. Additional financial support is given by organized groups who have an interest in education.

Finances within the Lutheran congregations are very flexible, yet the responsibility of the Christian education program rests upon the congregations to maintain that part of the program which they are financially able to bear.

This chapter has reviewed some of the methods of financing the Sunday school, vacation Bible school, part-time school, elementary and high schools, and the colleges and seminaries.

CHAPTER XI

SUMMARY AND CONCLUSIONS

In summarizing the Christian education program of the Lutheran Church-Missouri Synod the following questions have been selected for consideration:

1. What have been the developments in Christian education in recent years?

2. What are some of the problems facing Christian education?

3. What, if any, are the significant trends?

The development of the Christian educational program is discussed by way of comparison. Records of attendance are given for 1954-1964 and a projection made into 1974. The source of this information is a June, 1965 conference report given by Arthur L. Miller, secretary of Christian education in the Missouri Synod. The chart on pages 150 and 151 gives this information and also shows the gain or loss in attendance between the years 1954 and 1964. It should be noted that, with the exception of the number of weekday schools, there has been an increase in each of the areas of Christian education.

The charts, showing the developing trends of the Christian Education Program of the Lutheran Church-Missouri

TABLE

THE EDUCATIONAL SITUATION IN THE LUTHERAN CHURCH-MISSOURI SYNOD, UNITED STATES AND CANADA 1954-1964

Item of Comparison	1954	1964	Gain or Loss	1974
1. Congregations (North America)				
a. Number of congregations	4,917	6,048	+ 1,131	7,179
b. Average size in baptized members	407	454	--	--
c. Average size in communicant members	286	294	--	--
2. Members (North America)				
a. Communicant	1,306,568	1,777,185	+ 470,617	2,247,802
b. Baptized	2,001,012	2,744,574	+ 743,562	3,488,136
3. Schools (North America)				
a. Number of schools	1,177	1,484	+ 307	1,800
b. Congregations with schools	1,285	1,694	+ 409	--
c. Enrollment	112,988	166,372	+ 53,384	220,000
d. Teachers				
(1) Installed	1,649	2,193	--	--
(2) Women	1,897	3,703	--	--
(3) Pastors teaching	58	5	--	--
(4) Other men teachers	106	231	--	--
(5) Total teachers	3,925	6,314	+ 2,389	8,700
4. Sunday Schools (North America)				
a. Number	4,838	5,875	+ 1,037	6,900
b. Pupils	592,029	897,220	+ 305,191	1,200,000

Item of Comparison	1954	1964	Gain or Loss	1974
c. Teachers & Officers	65,162	104,776	+ 39,614	140,000
d. Total Pupils & Teachers	657,191	1,001,996	--	1,360,000
5. Vacation Bible Schools				
a. Number	2,602	4,193	+ 1,587	5,700
b. Enrollment	212,020	409,915	+ 207,895	615,000
6. Weekday Schools				
a. Number	1,213	1,178	- 35	2,000
b. Enrollment	38,304	50,424	12,120	100,000
7. Lutheran High Schools				
a. Number	11	22	+ 11	30
b. Enrollment	5,314	10,998	+ 5,684	14,000
c. Teaching staff	241	556	+ 315	750[a]

[a] Arthur L. Miller, The State of Parish Education in the Lutheran Church-Missouri Synod at the Time of the 1965 Convention (Bulletin No. 184. St. Louis: Concordia Publishing House, 1965), p. 3.

Synod, indicate:

Congregations.--An increase of 1,131 congregations in the past decade.

Members.--Membership growth within the synod was 743,000 above the number of members a decade ago. An increase of 470,000 communicant members was recorded for the same period of time.

Lutheran Elementary Schools.--The number of Lutheran elementary schools increased by 307 since 1954. The number of congregations having a school of their own or participating in a central school project increased by 409. The total ten year enrollment increase was 53,384. Since only 307 new schools were founded, the increase in enrollment indicates a large expansion in the existing schools. This brought about an increase of 2,389 new teachers.

The Lutheran church estimated that, during the school year of 1964, 33.2% of the Lutheran young people of elementary school age were enrolled in Lutheran elementary schools.

Sunday Schools.--The number of Sunday schools in North America show an increase of 1,037 during the past decade. Almost 40,000 additional teachers and officers were used to meet the increase of 305,191 students in the Sunday schools.

Vacation Bible Schools.--The vacation Bible schools had an increase of 1,587 schools from 1954 to 1964. A total of 207,895 students attended the vacation Bible school during 1964--this was more than twice the enrollment of 1954.

Weekday Schools.--The enrollment of the weekday schools has increased by 12,120 students; however, the number of weekday schools conducted has decreased by 36.

Lutheran High Schools.--During the past decade the number of Lutheran high schools has increased from 11 to 22. The enrollment has increased from 5,314 to 10,998 and the teaching staff has increased from 241 to 556.

It can further be observed from the chart that not every congregation is holding a Sunday school and, with the exception of the vacation Bible school, not even a majority of the congregations are conducting the other programs offered in the Christian education program. (See Appendix X and Appendix Y for the location and membership of the Districts of the Missouri Synod in America).

Some of the problems facing the Lutheran Christian Education Program are:

1. How to recruit and train sufficient numbers of teachers to keep up with the expanding program.--As congregations grow in number more trained teachers are needed. The annual turnover of teachers also compound the problem. Mr. Miller says that the annual turnover of teachers in the Sunday school is 20%, and that, of the 104,000 teachers last year, approximately 21,000 teachers and officers will have to be replaced each year during the next decade.[2] Teacher shortages are also occuring in the other phases of the school program--indicating that more students should be encouraged

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[2] Ibid., p. 6.

to enter the Lutheran colleges of teacher preparation, according to this same report.

2. The infrequency of Sunday school teachers attending teacher-training meetings.--The Lutheran leadership strongly feels that the effectiveness of the Sunday school program, like that of any other program of education, is dependent on the quality of teaching. This quality, in turn, is believed to be directly related to the frequency and quality of Sunday school teacher-training meetings. In 1964, 730 congregations held weekly meetings, 3,061 held bi-weekly meetings, 1,054 held meetings monthly, 833 congregations held meetings every two or three months, and 697 congregations did not send a report or did not indicate that they held any Sunday school teacher-training meetings.

3. The inability of smaller congregations to conduct a complete education program.--Some of the small isolated congregations can not afford more than the Sabbath day program and, often, do not have the funds to equip themselves for adequate Christian education on that day.

4. The pastor is required to "fill in" for positions where training is required.--Congregations whose membership is small, or who lack sufficient leaders with teacher-training education, find it necessary to use the pastor to hold so many positions that his parish work is neglected.

5. Growth problems present a real challenge where the number coming into a congregation exceeds the number of trained officers and teachers needed to assist them.--The

Lutheran attempt to keep a close watch over one another is hampered; home visits by the pastor becomes more difficult; there is less opportunity for individuals to use library facilities for personal study. The Lutheran attempt is for the organization and staff to keep up, or ahead, of the need. This, they agree, is rarely accomplished when proselyting work is successful.

The writer, after reviewing the problems of the Christian Education Program of the Lutheran Church-Missouri Synod, feels that one of the greatest problems facing the individual congregation is the attempt to incorporate the total program of Christian education into the individual parish programs to the extent that true objectives may be lost.

A congregation may become so concerned about organizational patterns, finances, and the business of the total program that they lose sight of the higher goal of religious service. This would probably occur most often in the smaller congregations, or in those congregations which have a sudden growth.

The third area of consideration in this chapter is that concerning the trends of the Lutheran Church today. In an attempt to illustrate some of these trends, the following question may be asked: What are the present feelings of the Lutheran Church-Missouri Synod concerning the ecumenical movement today? In a personal interview, June 3, 1964, with Mr. Eric Kiehl, secretary of the Weekday Educational Program of the Lutheran Church-Missouri Synod, the writer asked the question before mentioned regarding the ecumenical movement. Mr. Kiehl's reply expressed the opinion that the Lutheran role in this movement with other Christian churches was a distant thing for several reasons--disunity in understanding the Word of God, communion, and beliefs pertaining to salvation. He then turned his attention toward a discussion on the possibility of an ecumenical movement between the Lutheran groups in America. According to Mr. Kiehl, there is a fairly high degree of unity within the American Lutheran groups on most points of doctrine, and the differences that presently exist could be worked out through discussions and the correct interpretation of the Bible. He felt that one of the most outstanding differences is the stand the Missouri Synod has taken against its members belonging to lodges. He maintained the opinion that of the Lutheran Churches now existing, the Missouri Synod is the one who is still trying to preserve the original Christian truths as seen by Luther, Walther, and others. Mr. Kiehl went on to say that, while it is true that freedom is granted within the church to review, modify, or make more serviceable the original teachings, care is taken to maintain the original doctrinal intent.

Rueben C. Baerwald has given the following viewpoint:

> The Bible is the heart of Lutheran theology, not the organization of a church. One of the subtle threats to a vital and growing personal Christianity is false security. It can come upon us unawares when our confidence in being God's people begins to rest more on our orthodoxy, our Lutheran history, or in our activity in a congregation than it does on the gift of God's forgiveness through Jesus Christ. At other times false security comes upon us when we take for granted the Gospel which

> we have inherited and do not really experience it in a personal way. At the bottom of much false security is a lack of understanding of our sinful condition before God and of the damning power of sin. This in turn is the result of not really hearing the Word of God (Reading the Bible) as it speaks to us or of blunting the sharp edge of the Law so that it does not cut us down to size. Consequently the Gospel does not sound as sweet or as refreshing as God intended it to be.[3]

The principle of communion is discussed in an article entitled "Why Close Communion?" by Reverend Glenn A. Koch, pastor of the Zion's Lutheran Church in Burley, Idaho. The following is an excerpt from this article:

> Most Lutheran Churches today give Holy Communion only to their own members or other Lutherans bringing guest communicant cards. Why? Love is the answer. In a word, love is the primary reason for the practice of close communion. It is love which motivates the Christian congregation to prevent the uninformed or impenitent from taking the Lord's body and blood to his own hurt. Love would have him first be reconciled to his God, and then come to receive all the blessings of the sacrament....Open communion in Reformed churches is a logical result of their denial of the true essence and benefit of the sacrament. Close communion is demanded by the Lutheran Church's Scriptural position.[4]

This unity and oneness, required by all who participate in the communion services, is not unlike that which was required in the early history of the Missouri Synod. C. F. W. Walther made the following statement in 1839:

> The true church, in the most real and most perfect sense, is the totality (Gesamtheit) of all true believers, who from the beginning to the end of the world from among all peoples and tongues have been called and sanctified by the Holy Spirit through the Word. And

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[3] Reuben C. Baerwald, "Five Lessons on Personal Christianity" (St. Louis: Lutheran Church-Missouri Synod), p. 2.

[4] Glenn A. Koch, "Why Close Communion?" (1964), p. 2.

> since God alone knows these true believers (2 Tim. 2:19), the church is also called invisible. No one belongs to this true church who is not spiritually united with Christ, for it is the spiritual body of Jesus Christ.[5]

It is quite apparent why an ecumenical movement would meet with diffiuclty on the basis of the teachings regarding the closed communion.

The third topic was that of salvation. In the Lutheran Church justification is the means by which this is obtained. An article of interest on the subject of justification appeared in the St. Louis Lutheran, a newspaper publication for members of the church. The article told of a discussion between a Roman Catholic, Rev. Nicholas Persich, and Dr. Arthur C. Piepkorn of Concordia Seminary. The following is taken from that article:

> The Very Rev. Nicholas Persich, rector of Kenrick, stressed in his presentation that "from the beginning to the end, the process of justification--including the preparatory acts of man--are the grace of God. And grace is the loving mercy of God at work in the world. Justification is the result of the love of God and the central gift of divine love is Jesus Christ," he said.
>
> "however," he continued, "justification does not take place without the cooperation of man. For he neither does absolutely nothing (he can decline) nor does he take a single step toward the justice of God." "But cooperation is not in contradiction to grace," Fr. Persich said, "for neither faith nor works produce justification. Justification is a new birth."
>
> In presenting the Lutheran view, Dr. Arthur Carl Piepkorn of Concordia Seminary quoted frequently from the Lutheran Confessions which stress that "faith is the only thing that makes us just."
>
> "The justification of a sinful human being before God by grace for Christ's sake through faith is the basic Lutheran formulation of what Scripture means when

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[5] Editors, "Walther-Marbach Debate," Concordia Historical Institute Quarterly, Vol. 34 (St. Louis: Concordia Publishing House, July, 1961), p. 75.

> it talks about what makes man right before God," he said.
>
> Both Dr. Piepkorn and Fr. Persich agreed that a cause of misunderstanding in the past has been the difference between the churches in their view of the part good works play in salvation. Both made it clear that God forgives men freely, from his mercy, and without being dependent upon man.
>
> Fr. Persich added that "God created man without man's consent, but he will not justify him without his consent."
>
> Dr. Piepkorn stressed that it is Holy Baptism that "liberates the will of man so he is able to cooperate with the Holy Spirit by the special powers given him through the Word and the Sacraments."
>
> "Part of the doctrinal differences on justification between our two denominations stem," Dr. Piepkorn said, "from different emphasis in our doctrines of man. Since Lutheran theology identifies justification with divine forgiveness, it sees justification as something which takes place in God's sight--before God--rather than as something that takes place within man."[6]

From the preceding newspaper article it can be observed that the Lutheran Church-Missouri Synod is attempting to conserve their original beliefs on the subject of justification.

The fourth topic, that of membership in a lodge of a Lutheran member, is treated in a paper entitled "Christianity and the Lodge" by Carl Brueggeman. In reference to lodges (Masons, Eastern Star, Job's Daughters, Benevolent Protective Order of Elks, Lady Elks, Moose, Macabees, and the Independent Order of Odd Fellows) Mr. Brueggeman says:

> Each of these groups (1) considers itself a religious organization. (2) has religious practices and rituals; (3) has secret password, handshake, etc. (4) requires members to take an oath for various degrees of membership. (5) accepts members of any denomination. (6) teaches the Golden rule. (7) does not teach Jesus Christ is the Savior of the world. (8) does not teach that his

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[6] St. Louis Lutheran Vol. 20, No. 18, Saturday June 5, 1965 (Newspaper).

lodge is the means of salvation.[7]

Mr. Brueggeman concludes that a person cannot belong to any of the before mentioned lodges and believe in the Lutheran Church. It is, therefore, left to the member of the church to decide, for he cannot become a communicant member as long as he belongs to a lodge.

The viewpoint of the Lutheran Church-Missouri Synod in regards to federal aid to education is another topic of interest. The following is an official statement made by the church:

> The church would be ill advised to accept Federal aid for its elementary and secondary schools. Accepting such aid would have a tendency to interfere with the mission and purpose of the church....By resisting the temptation to request or to accept state or federal aid for its educational program, the church will give continued support to the policy of separation of church and state and will retain its freedom of action in education.[8]

The attitude of the Missouri Synod toward civil rights demonstrations is explained by leaders of the church in this way:

> The church, both through its individual members and as a corporate body, must demonstrate its nature as a reconciling fellowship in Christ and as an instrument of serving love for all who are oppressed and in need.
>
> Individual Christians may participate in lawful and peaceful civil-rights demonstrations as their conscience moves them. They may do so as Christian citizens. Assuming that they act out of a desire to be instruments

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[7] Carl Brueggeman, "Christianity and the Lodge" (Approved paper read to the Pastoral Conference of Magic Valley, Idaho, Sept. 1960).

[8] Editorial, "Federal Aid to Parochial Schools," The Lutheran Witness, p. 518.

> of serving love for those who are oppressed and in need, they are the church in action and do indeed represent it.
>
> Christian pastors who participate in civil-rights demonstrations act in their capacity as Christian citizens, as members of Christ's body of serving love, and as representatives of the church.
>
> The church as an institution may and should act corporately in support of demonstrations and other efforts designed to relieve oppression and alleviate need.[9]

The Lutheran Church has outlined, as contained in this study, a complete program of Christian education; however, in the writer's opinion, there is an important transition that must be made before the program that is outlined can be adapted for the individual congregation.

Considering the emphasis which the Lutheran Church places upon the autonomy of individual congregations, and, also, the inability of the parishes to supply sufficient financial assistance, it appears that, for the most part, the total program is too complex and burdensome for many. A means of assisting congregations who are unable to financially support the full Christian education program must be found if this program is to become a functioning part of the Lutheran Church.

Congregations often lack the professional help that is required to operate the various weekday programs such as elementary and high schools, part-time schools, and vacation Bible schools. This constitutes another area which must be strengthened before implementing a complete program of

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[9] St. Louis Lutheran Vol. 20, No. 18, Saturday June 5, 1965 (Newspaper).

Christian education.

Some pastors and congregations do not always see the need for the total program. They maintain that the Sabbath day worship, along with home study, meets the needs of the members without the additional facilities which would require additional leadership and finance.

There appears to be a need for greater correlation within the administrative framework of the Christian education program. Districts, synods, and parishes should work closely together to understand the program--in its entirety--and the responsibility of each in relationship to this program.. When individual parishes are left to form their own interpretation of the Christian education program, and its application to their needs, misunderstanding and disunity are often the results.

The writer concludes that the Christian Education Program of the Lutheran Church-Missouri Synod, as such, is an outstanding program which deserves merit. The aims and objectives of this program are highly commendable. It is in the area of actual operation that planning must be executed to bridge the gap between the outlined program and that which is practical for the individual congregations.

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APPENDICES

APPENDIX-A

Bulletin 137
Board of Parish Education
The Lutheran Church-Missouri Synod

Installation Form

Director of Christian Education, Youth, and Music

Dear Friend and Brother in Christ:

___________ Congregation in a regular meeting, asking for God's guidance and acting in His fear, has duly elected and called you to the newly-created, three-fold office of Director of Christian Education, Youth, and Music in our midst (adapt to local call).

In your position, you are, with the encouragement and under the guidance of the pastor, the Church Council, and the Voting Assembly to help promote and maintain, and if necessary, to establish such agencies within our congregation as will provide a sound program of Christian Education, founded on God's Holy Inspired Word, the Bible, --such a program to be carried on among the members of all ages in the congregation. You are by your personal efforts, together with individuals and groups; by teaching and counseling, and by enlisting co-operation of young and old, to further the cause of Christian Education,--that all may grow in grace, in knowledge, in sanctification, and the fear of the Lord; that all may be rooted and grounded in the faith and love of the one true God and Jesus Christ, sent to be our Savior; that they may produce fruits of love, devotion, and service to Him and their fellowmen everywhere.

In your position you are to assist in promoting the program of the congregation in behalf of all the young people. You are to strive, by God's grace and power, that all young people may, with their parents, be constrained to remain faithful to their Lord, His Word, and His Church render service to Him through this congregation and the Church-at-large, and at all times give an account before all men, by word and by deed, of the faith that is in them.

You are, in conjunction with the authority and policy of this congregation, to be in charge of the very worthy and necessary Ministry of Music, serving as organist and choir conductor. You are to aid the congregation in worship by means of organ or other musical accompaniment; you are to enlist, train, and motivate choral groups and individuals to beautify our services of worship, that also in this area of music and song our wondrous God might be praised and glorified.

Whereas, then, by divine guidance, you have recognized in this call the voice of God and are about to enter upon the duties of your important office, for the faithful performance whereof you will be held accountable to God,-- I ask you, in the presence of God and of this congregation: DO YOU PROMISE TO DISCHARGE FAITHFULLY ALL THE DUTIES OF YOUR OFFICE, IN ACCORDANCE WITH THE WORD OF GOD AND THE CONFESSIONS OF THE EVANGELICAL LUTHERAN CHURCH, ACCORDING TO THE ABILITY WHICH GOD GIVETH? Answer: I do so promise, with the help of God.

In testimony of your sincere intent in making this your promise, give me your right hand, kneel before the Lord's altar.

Dear Brother: On the ground of your call, I now install you as Director of Christian Education, Youth, and Music in this congregation, in the name of the Father and of the Son and of the Holy Ghost, charging you to be diligent and faithful in the performance of your manifold duties.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd, through the blood of the everlasting covenant, make thee perfect in every good work to do His will, working in thee that which is well-pleasing in His sight; through Jesus Christ, to whom be glory forever and ever. Amen.

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of My righteousness."

Blessing pronounced by other officiating pastors.

Admonition to the Congregation:

Dearly Beloved: You have heard the solemn promise given by him whom you have called to the new position of Director of Christian Education, Youth, and Music.

I admonish and charge you, therefore, on your part to receive him in this office. Aid him by your influence and efforts to fulfill the manifold and difficult duties.

Honor and love him, as St. Paul says: Know them which labor among you and esteem them very highly in love for their work's sake. Pray for him without ceasing, that in his labors and anxieties he may retain a cheerful spirit and his services among you may be abundantly blessed. Provide also for his temporal wants, for the Lord says: The laborer is worthy of hire. Receive his efforts as being done for the welfare of souls.

To the end that the gracious God may crown the labors of this our friend, brother, and co-worker in the kingdom, let us pray:

Almighty God, Thou everlasting Fountain of all wisdom and love, who wouldst have all useful knowledge and all pure arts to be consecrated to Thy service, we bless and magnify Thy holy name and give thanks to Thee for Thy great goodness. We thank Thee that Thou didst by Thy Spirit move Mr. ________ to accept our call, come to our midst, and vow to undertake his labors with fidelity. We beseech Thee, grant unto us the continuance of Thy blessing, that Thy Word may dwell richly in us, young and old, and Thy name be glorified among us. Grant unto this Thy servant Thy Holy Spirit. Adorn him with wisdom, faith, love, health, strength from on high, that he may face the future with joy and confidence, that by his efforts, though arduous and many, Thou wilt continue to build Thy kingdom both here and elsewhere, for the sake of Jesus Christ, Thy Son, our Lord. Amen.

APPENDIX-B

CONSTITUTION AND BY-LAWS

Zion Lutheran Church
Burley, Idaho

CONSTITUTION

PREAMBLE

Whereas, the history of the Christian Church of all times proves that certain rules and regulations are necessary properly to attain the purposes and fulfill the obliegations of congregations; and

Whereas, the Apostle Paul sets forth, I Cor. 14:40, that all things in the Church should be done "decently and in order"; therefore

Be It Resolved, that we, a congregation of Lutherans of the city of Burley, County of Cassia, and vicinity, State of Idaho, do herewith, in the Name of the Triune God, Father, Son, and Holy Ghost, and by subscribing our names hereto, adopt the following CONSTITUTION AND BY-LAWS.

ARTICLE I - Name

The name of this Congregation shall be "ZION LUTHERAN CHURCH OF BURLEY, CASSIA COUNTY, IDAHO," a non-profit sharing corporation.

ARTICLE II - Purpose

The purpose of this Congregation shall be to minister to its members and to spread the Kingdom of God by the preaching of the Word of God, the administration of the Sacraments, the religious instruction of youth and adults, and the administration of charity according to the confessional standard of the Lutheran Church (Article III).

To accomplish this purpose the Congregation does hereby affiliate with the Synodical organization known as The Lutheran Church-Missouri Synod; and by such affiliation does agree to support the programs and endeavors of that organization.

ARTICLE III - Confessions

Section 1. This Congregation accepts and confesses all the canonical books of the Old and New Testaments as the inspired

Word of God, and all the confessional writings of the Evangelical Lutheran Church contained in the Book of Concord, as a correct presentation and true exposition of Christian doctrine, drawn from, and in full agreement with, the Holy Scriptures; hence no doctrine shall be taught or tolerated in this Congregation which is at variance with the following confessional writings of the Evangelical Lutheran Church, viz.:

A. The Three Ecumenical Creeds - the Apostolic, the Nicene, and the Athanasian;
B. The Unaltered Augsburg Confession;
C. The Apology of the same;
D. The Smalcald Articles;
E. Luther's Catechism, the Large and the Small;
F. The Formula of Concord.

Any controversy involving matters of faith and doctrine that may arise in this Congregation shall be judged and decided according to this standard.

Section 2. All hymnals, text-books, forms, writings, etc., used in this Church shall conform to this Article.

Section 3. The property of this Congregation and all of its benefits shall in all events remain with those members--provided there are two or more--who shall continue to confess and adhere to this Article.

ARTICLE IV - Membership

Membership in this Congregation shall be divided into Baptized, Communicant and Voting members.

Section 1. Baptized membership shall include the communicants and all unconfirmed baptized children:

A. of our members,
B. attending our Christian Day School or Sunday School and who are not under the spiritual care of another pastor.

Section 2. Communicant membership shall be restricted to those having taken the confirmation vow.

Admission to communicant membership may be gained by:

A. Confirmation. Since Confirmation is reception into church membership, all members received by this sacred rite shall be duly received as members in the meeting following their confirmation.

B. Release from Other Congregations. Persons coming with a letter of transfer from some recognized orthodox congregation shall present such a letter to the

Pastor to be submitted to the Congregation at a subsequent meeting and be acted upon.

C.. Confession of Faith. Other persons shall submit their application to the Pastor and Board of Elders, and in the presence of the Pastor and Board of Elders, give satisfactory evidence of the qualifications for membership, which evidence shall be submitted to the Congregation, acting through the Voters' Assembly, at subsequent meeting and acted upon.

D. All persons received into communicant membership must be admitted with unanimous approval of the Congregation.

Section 3. Duties and Privileges.

A. To attend Divine Services;
B. To partake of the Lord's Supper;
C. To baptize his or her children at an early age and to provide for their instruction in the true doctrine and faith of our Church;
D. To contribute regularly and faithfully, according to the manner in which God has blessed him toward the maintenance of the Congregation and Synod and also toward the liquidation of the Congregational debts, if there be any, and in conformity with the stewardship of life to devote his time and talents to the extension of the Kingdom of God;
E. To lead a Christian life and have no connection with any organization that has an unchristian or antichristian ritual.

Section 4. Termination of Communicant Membership.

A. Release to Other Congregations. Members desiring to join a sister Congregation shall present their applications for transfer to the Pastor. Upon recommendation of the Pastor and Board of Elders, requests for transfer will be acted upon at the next meeting of the Congregation.

B. Joining Other Churches. In cases where members have joined another Congregation outside of our Lutheran fellowship which still accepts the fundamentals of the Christian religion, and such members even after due admonition refuse to sever this new connection, they shall upon resolution of the Congregation be considered such as have forfeited their membership in this Congregation and shall be dropped from membership.

C. Whereabouts Unknown. The Congregation shall have the right to drop from membership such members whose whereabouts are unknown and which cannot be established within one year.

D. Inactive Members. Members sho have been inactive for a period of six (6) months shall be visited by the Pastor and Board of Elders. These members shall be encouraged to attend divine services and partake of the Lord's Supper. If such admonition proves fruitless, the Congregation shall have the right to drop from membership such members after a period of one (1) year.

E. Excommunication. Members of this Congregation shall admonish one another according to the rule laid down by our Lord (Matthew 18:15-20). Formal excommunication can and must take place after the several degrees of admonition have been applied without affecting the desired penitence. Excommunication requires a unanimous vote of the members present. A member who refuses the approaches of the Church according to the rules laid down in the Eighteenth Chapter of Matthew, and thus wilfully withdraws himself or herself from the ministrations and admonitions of the Church, shall be considered self-excommunicated, and shall be so declared by unanimous vote of the members present at a duly constituted meeting.

F. Status. Persons who have terminated their membership for any reason have forfeited all rights of a member of this Congregation and all claims upon the property of the Congregation as such, or upon any part thereof, as long as he is not reinstated to membership by the Congregation.

Section 5. Voting Membership.

A. Voting membership shall be restricted to male communicant members who have attained the age of twenty-one (21) years, and have signed the Constitution.

B. Admission. Applicants for voting membership shall be advised to read the Constitution and By-Laws of the Congregation. At a subsequent constitutionally convened meeting of the Congregation and in the presence of the applicants, the Pastor shall present such applications to the Congregation. Upon unanimous vote of the voting members present, they shall, after having signed the Constitution and By-Laws of the Congregation, be declared voting members.

C. Duties and Privileges.

1. To attend the business meeting of the Congregation.

By failing to attend a meeting, a member waives the right to cast his vote during that meeting;

2. To accept nomination for office, committee appointments, etc.;

3. To generally partake in the business activities of the Congregation.

D. Termination of Voting Membership. A voting member may, for valid reasons, ask to be relieved of the duties of voting membership. Such written request shall be granted, if approved, by the voters present at a regular Voters' Meeting. Such action shall not affect the communicant membership standing of the member. Such member may be reinstated at any time by reapplying for membership. (Paragraph B of this Section). When a voting member fails to attend the regular Voters' Meetings without reasonable excuse for the period of one year, the Congregation may withdraw the voting privileges from such member. These provisions shall be administered by the Pastor and the Board of Elders. The member may be reinstated by reapplying for voting membership.

ARTICLE V - The Office of the Ministry and Teaching Profession.

Section 1. Qualifications. The pastoral office in this Congregation (as well as that of the teacher in the Christian Day School) shall be conferred upon such ministers (teachers) and candidates only as profess and adhere to the confessional standard set forth in Article III of this Constitution and are well qualified for thier work. Pastors (teachers) shall, in the call extended to and accepted by them, be pledged to this confessional standard.

Section 2. Election. The election of a pastor (teacher) shall proceed as follows: Upon consulting the Circuit Counselor and District President the Congregation shall, in a meeting convened for that purpose, nominate candidates either directly or from an officially proposed list. The names of the candidates thus nominated shall be made known to all communicant members of the Congregation by public announcement or by bulletins. If within a period of two weeks no objection is entered and sustained, the persons thus nominated and published shall be recognized as candidates by the entire Congregation, and the Congregation shall, in a meeting constitutionally convened, proceed to an election by ballot. The candidate receiving the majority of all votes cast shall, upon unanimous approval, be declared elected. When a candidate shall be directly called from an orthodox seminary (normal school), the constituted authorities of Synod may be requested to appoint the person to whom the call shall be extended.

Section 3. Vacancy Pastor. In the event of a vacancy in the office of the Pastor due to death or other causes, a Vacancy Pastor shall be appointed either directly by the Congregation or from a list of pastors secured from the Circuit Counselor. The Vacancy Pastor shall serve in said capacity until the induction of a called pastor duly elected and qualified in accordance with Sections One and Two of this Article V.

ARTICLE VI - Powers of the Congregation

Section 1. General. The Congregation as a body, through its voting members, shall have supreme power in all external and internal administration and management of its own affairs. The establishment and conduct of all institutions and societies within the Congregation, such as Christian Day School, Sunday School, Youth Societies, Ladies' Organizations, Choir, etc., shall at all times be subject to the approval and supervision of the Congregation. The Congregation, however, shall not be empowered to decide anything contrary to the Word of God and the Confessions of the Lutheran Church (Article III), and any such decision shall be null and void.

Section 2. Right of Calling. The right of calling pastors (teachers) shall ever be vested in the Congregation and shall never be delegated to a smaller body or to an individual.

Section 3. Decisions. In matters of doctrine and conscience, unanimity shall be required for final decision; other matters shall be disposed of by the vote of the majority of the voting members present at a meeting properly convened.

Section 4. Power of Officers. Officers and committees elected or appointed by the Congregation shall have no authority beyond that which has been conferred upon them, and whatever power may have been delegated to them may at any time be altered and abolished by the Congregation.

Section 5. Removal from Office. Any officer may be removed from office by the Congregation, by ballot, in Christian lawful order. Sufficient causes for dismissing pastor, teacher, or congregational officer are persistent adherence to false doctrine, scandalous life, inability to perform or willful neglect of his official duties.

ARTICLE VII - Property Rights.

If at any time a separation should take place on account of doctrine, the property of the Congregation and all benefits therewith connected shall remain with those members who continue to adhere in confession and practice to Article III of this Constitution. In the event the Congregation should totally disband, the property and all rights connected therewith shall revert to the Northwest District of The Lutheran Church-Missouri Synod.

ARTICLE VIII - Doctrinal Literature

In the public service of the Congregation, and in all ministerial acts, only such hymns, prayers, and liturgies shall be used as conform to the confessional standard of Article III. Likewise, in all classes for instruction in Christian doctrines, only such books shall be used as conform to this standard.

ARTICLE IX - Constitution

Section 1. Unalterable portions. The following articles of this Constitution or sections thereof shall be unalterable and irrepealable: Article III; Article V; Article VI, Sections 1 and 2; Article VIII; Article IX, Section 1.

Section 2. Amendment, Amendments, and Repeal. To alter or repeal any alterable or repealable article, section, or paragraph of this Constitution it shall be required that notice be given by announcement or bulletin for two consecutive weeks prior to the next regular meeting, and that two-thirds of all the voting members present at that meeting cast their votes in favor of such alteration or repeal.

ARTICLE X - By-Laws

This Congregation may adopt such By-Laws as the accomplishment of the purpose of its incorporation or organization may demand. Any of its By-Laws may be suspended or revised by a two-third majority vote of those present at any meeting of the Congregation constitutionally convened.

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BY-LAWS

ARTICLE I - Meetings

A. Voters' Meetings.

1. The regular Voters' Meetings of the Congregation shall be no fewer than four in number during each calendar year, and shall be held at the beginning of the quarter, beginning with the annual meeting to be held in early January of each year. The time and place of these meetings shall be announced in two consecutive public services of the Congregation prior to the meeting.

2. Special Business Meetings may be called by the Church Council, either having been announced in the manner prescribed above or by issuing notice to the voting members by mail one week prior to the meeting. Questions of minor importance may, upon resolution of the Congregation, be taken up and acted upon after any public service.

B. Church Council Meetings.

The Church Council shall meet two weeks prior to the regular Voters' Meetings.

C. Quorum.

When a meeting has been publicly announced, the voters present at such a meeting shall constitute a quorum.

D. Order of Business.

The sessions of all meetings within the Congregation shall be conducted according to "Roberts Rules of Order" as long as they do not conflict with this Constitution, and in the following order:

1. Call to Order.
2. Devotional Opening.
3. Roll Call.
4. Reading of Minutes.
5. Membership Changes.
6. Topic Discussion.
7. Reports of Officers, Committees, and Pastor.
8. Unfinished Business.
9. New Business.
10. Announcements.
11. Adjournment with Prayer.

ARTICLE II - Elections

A. A Nominating Committee comprised of three members shall be appointed by the President at the July meeting. The consent of each nominee, who must be a voting member, shall be secured before publication of the slate in the church bulletin on the two Sundays prior to the election meeting. The nominating committee shall submit, insofar as possible, the names of at least two candidates for each office. Further nominations may be made from the floor in the October meeting. The elections shall be held in the regular October Voters' Meeting.

B. Officers-elect shall be installed on the second Sunday in December and shall take office on the first of January.

C. In the case of a vacancy in an office, the Church Council shall appoint a successor to serve until the next regular Voters' Meeting, at which time a special election shall be held.

D. A person must be a communicant member of the Congregation for one year before he may be nominated for office.

ARTICLE III - Officers

The Officers of the Congregation shall be:

President	Three Elders
Recording Secretary	Three Trustees
Treasurer	Three Members of the Board of Christian Education
Financial Secretary	

ARTICLE IV - Church Council

The Church Council shall consist of the Pastor, President, Recording Secretary, Treasurer, Financial Secretary, Board of Elders, Board of Trustees, and the Board of Christian Education. The president shall be Chairman of the Council.

A. President.

The President shall preside at the meetings of the Congregation and the Church Council, appoint committees, and, in the event of an equally divided vote, be privileged to cast the deciding vote. In his absence a temporary president shall be chosen. The President shall be an ex officio member of all boards and committees. The President shall be elected in the odd-numbered years, and he may succeed himself in office once.

B. Recording Secretary.

The Recording Secretary shall keep a record of all transactions of the Congregation and the Church Council, and enter such records in well made books. The Recording Secretary shall also be entrusted with such correspondence as the Congregation may decide. All records of the Recording Secretary shall remain the property of the Congregation. The Recording Secretary shall be elected in the even-numbered years, and he may succeed himself in office once.

C. Treasurer.

The Treasurer shall be responsible to take up the regular Sunday collections. The Treasurer and Financial Secretary shall be responsible for opening the envelopes, counting the money, recording the envelopes and all receipts and turning the same over to the Treasurer. The Treasurer shall keep an accurate account of all receipts and disbursements. He shall pay the Congregation's bills. He shall make a financial report to the Voting Body at each quarterly meeting. The Treasurer shall be elected in the even-numbered years, and he may succeed himself in office once.

D. Financial Secretary.

The Financial Secretary shall be responsible for opening the envelopes, counting the money, recording envelopes and all receipts and turning the same over to the Tresurer. He shall report to the individual member (communicant) his status in regard to his contributions to the Church for each quarter of the year and for the total contributions at the end of each year. He shall assist the Tresurer in making out the financial statements of the Congregation. The Financial Secretary shall be elected in the odd-numbered years, and he may succeed himself in office once.

E. Board of Elders.

1. The Congregation shall elect one Elder each year to serve a three-year term. An Elder may succeed himself in office once.

2. Duties of Elders. The official duties of the Elders are to assist the Pastor in the exercise of brotherly admonition, in maintaining Christian order and decency, and in all matters pertaining to the spiritual welfare of the Congregation during divine worship, and in the investigation and study of delinquent attendance at the Voters' Meetings, and bring recommendations before the Voting Body about persistent cases of negligence. Furthermore, it shall be the duty of the Elders to admonish fraternally every member who has not contributed according to his ability, toward the maintenance of the Church, and in general has failed to bear the burdens of the Congregation.

3. Specific Duties.

A. One Elder shall be responsible for the arrangements of and preparations for public Services (Hymn, Board, Communion Table, Ushers, etc.)

B. One Elder shall be responsible for Evangelism and Missions.

C. One Elder shall be reponsible for Stewardship.

F. Board of Trustees.

1. The Congregation shall elect one Trustee each year to serve a three-year term. A Trustee may succeed himself in office once. The Trustees must be American citizens.

2. Duties of Trustees. The Trustees shall administer the property of the Congregation and see to it that it is kept in good condition, and to this end they are authorized to make an expenditure to the amount of $25.00 without a special order from the Voting Body, unless there arises a dire emergency. They shall represent the Congregation in all legal matters. They shall conscientiously carry out all

the resolutions referring to the properties of the Congregation, such as making contracts, borrowing money, employing workmen, and the life. They shall execute all such acts in the name of the Voting Body, according to its resolutions. Whenever the Trustees act in the name of the Voting Body, the latter shall be responsible. If, however, the Trustees act without the consent of the Voting Body, they themselves shall be responsible.

3. Specific Duties.

A. One Trustee shall be responsible for the insurance coverage and claims for all properties. In addition to informing the Board, he shall make an annual report to the Voting Body, so that the policies may be renewed in time.

B. One Trustee shall be responsible for the Parsonage properties.

C. One Trustee shall be responsible for the Church Building and grounds.

G. Board of Christian Education.

1. The Congregation shall elect one Board Member each year to serve a three-year term. A Board Member may succeed himself in office once.

2. Duties of the Board of Christian Education. The Board shall have general supervision of all Parish Education. It shall maintain, foster, and stimulate interest in the Christian training of children. It shall always be informed and convinced that the Christian training, the courses of study, the texts for religious instruction, the study helps of the Sunday School teachers, and all literature used for the instruction of the youth in Christian doctrine, be in accordance with the confessional standard of Article III of this Constitution.

3. Specific Duties.

A. This Board shall supervise all societies of the Church and encourage the officers and leaders of these various groups to increase the effectiveness of their organization as an agency of Christian education.

B. Should this Congregation establish a Christian Day School, this Board shall foster and encourage the enrollment of children in such school.

C. This board shall annually issue calls for a Sunday School Superintendent, teachers and officers.

H. **Board Meetings.**

These boards shall meet quarterly and whenever the Pastor or Chairmen shall call meetings. They shall bring recommendations to the Church Council.

ARTICLE VI - Committees

A. **Budget Committee.**

This Committee shall consist of the President, Tresurer, Financial Secretary, Chairman of the Board of Elders, Chairman of the Board of Trustees, and Chairman of the Board of Christian Education. This Committee shall meet annually in the month of November and draw up a recommended budget for the following year. This budget shall be presented to the Congregation at a Special Meeting in December.

B. **Auditing Committee.**

An Auditing Committee of two members, exclusing the Treasurer and Financial Secretary, shall be appointed by the President at the October meeting. This Committee shall audit the financial records of the Congregation and shall report at the annual business meeting in January.

APPENDIX-C

Form 117
Board of Parish Education
The Lutheran Church-Missouri Synod

RULES AND REGULATIONS for the BOARD OF EDUCATION

(From Guidelines for the Constitution and Bylaws of a Lutheran Church)

This board shall consist of three members (6 or 9 in larger congregations), who shall be elected annually for a term of three years so that one (or more) new member is elected each year. The pastor(s), parochial school principal, and the superintendent of the Sunday school shall be advisory members of this board.

The board shall organize immediately after election for the purpose of electing a chairman and a secretary. The chairman shall represent the board on the Church Council. The board shall hold regular meetings.

A, Scope and Nature

The board shall:

1. Foster spiritual growth in the life of the individual Christian.
2. Strengthen the Christian home and help equip parents, children, and young people for Christian family living.
3. Provide learning opportunities for all age levels: preschool, school age, youth, adult, older adults.
4. Encourage the congregation to set up agencies and organizations to help the parish best perform its educational task for each specific age level; namely, the Sunday school (from Nursery department to Bible class), the parochial school, youth and adult groups, couples' and parents' groups.
5. Provide leadership education for teachers, officers, and workers.

B. Policy Making and Program Planning

The board shall:

1. Set up adequate objectives for every age level, agency, and organization, embracing taining in Christian knowledge, in Christian attitudes, in Christian skills, such as Bible use, witnessing, prayer, giving, family living.

2. Select curricula so that objectives for each agency and age level can be achieved. The curriculum shall be Christian, comprehensive, balanced, and functional. The board shall select proper teaching texts and other educational materials subject to the approval of the Voters' Assembly.

3. Give attention to enrollment, attendance of pupils, an expansion program, evangelism, personal development, and soul keeping.

4. Recommend to the congregation an adequate teaching and administrative personnel for all age levels and agencies.

5. Develop a teacher training and leadership education program adequate to the needs of the congregation.

6. Bring to the attention of the Voters' Assembly the needs of facilities and equipment for all educational agencies.

7. See that all phases of Christian education are properly financed.

C. Organization and Administration

To carry out such a program the board shall:

1. Subdivide and assign responsibilities to members by age levels (child, youth, or adult), or by agencies (Sunday school committee: Nursery to Bible classes, school committee, youth and adult work committee, family-life education, and leadership-training committee).

2. Delegate the administration of all educational agencies and work to qualified persons (superintendent, principals, youth and adult leaders, etc.) subject to the approval of the Voters' Assembly.

3. Maintain good relations and cooperation with the individual agencies and educational organizations, the Voters' Assembly, the congregational planning council, the whole congregation, and the community.

APPENDIX-D

Bulletin No. 110
Board of Parish Education
The Lutheran Church-Missouri Synod

REGULATIONS FOR THE SUNDAY SCHOOL

Article I--Place and Function

As one of the educational agencies of the Church, the Sunday school shall be under the supervision of the congregation through its Board of Christian Education.

The purpose of the Sunday school is to offer a graded group Bible study program for all ages and assistance to the home and church through its program of Christian instruction and training.

Article II--Officers

The officers of the Sunday school shall be:

A. The Pastor, who, as head of the Sunday school, shall exercise general supervision over the entire Sunday school.
B. The Superintendent, who, as the pastor's chief assistant, shall exercise detailed supervision over the entire Sunday school program.
C. The Record Secretary, who shall enroll new pupils and maintain an accurate file of pertinent data on all pupils enrolled in the Sunday school.

D. The Staff Secretary, who shall take roll call of workers at staff meetings and keep an accurate written record of all meetings.
E. The Treasurer, who shall receive all money of the Sunday school and pay all bills that have been authorized.
F. The Librarian, who shall be responsible for handling, distributing, and circulating the books and visual aids of the Sunday school library.

Article III--Election of Officers

The Superintendent shall be nominated by the Board of Christian Education and elected by the congregation at the same time that the other officers of the congregation are elected. The term of office shall be for three years, with the possibility of re-election to a second term.

The other officers shall be members of the congregation and shall be elected by the Sunday school teachers (both regular and substitute) in the September meeting. The term of office shall be for one year with the possibility of re-election for any number of terms.

Article IV--Committees

The following committees shall be appointed by the pastor and the superintendent with the approval of the Board of Christian Education:

A. The Executive Committee. This committee shall consist of the superintendent, the department heads, the treasurer, the record secretary, the staff secretary, and the pastor, ex officio.

B. The Mission Committee. This committee shall be composed of as many members as are needed to do the following work: (1) visit the homes of newly enrolled pupils; (2) visit the homes of prospective pupils; (3) plan the work of the annual community canvass.

C. The Publicity Committee. This committee shall be composed of as many members as deemed necessary, one member serving as the chairman and one as the secretary. The Publicity Committee shall edit the Sunday school bulletin and special articles for newspapers.

Article V--Departments and Sessions

The Sunday school shall concern itself with all age levels. The departments shall consist of the following: the Nursery Department; departments for Kindergarten, Primary, Junior, Intermediate, and Senior age groups; and at least one department for high school youth, young people, and adults. Each department shall have its own department leader and secretary. There shall also be an Extension Department for the benefit of those who are unable to attend the Sunday morning sessions.

All lesson materials used in the Sunday school shall have the approval of the congregation.

The Sunday school sessions shall be held for at least one hour each Sunday of the year.

Article VI--Teachers

Only communicant members of the congregation are eligible to teach in Sunday school. Teachers are to be appointed by the Board of Christian Education in consultation with the pastor and general superintendent, and their appointment must be approved by the congregation.

New teachers shall be required to attend a training course before being assigned to a class. Regular teachers shall take additional training courses as these are provided.

A time shall be designated each year for consecrating the Sunday school teachers during a worship service in the church.

Article VII--Staff and Teacher's Meetings

The Sunday school teachers' lesson-preparation meetings shall be held weekly. All teachers are expected to attend these meetings.

At least one special teacher-training course accredited by the Teacher Training Office, shall be given each year.

At least once each month a complete staff meeting shall be held. The Order of Business for these meetings shall be: Opening Devotions, Roll Call of Staff, Minutes of Previous Meeting, Reports of Officers and Committees, Class Reports and Problem Discussion, Unfinished Business, New Business, Adjournment with Prayer.

Article VIII--Parent-Teacher Meetings

Parent-teacher meetings for the purpose of developing Sunday school-home cooperation shall be held quarterly or oftener, except during the months of July and August.

Article IX--Finances

The operational costs of the Sunday school shall be provided for in the budget of the congregation.

The Sunday school shall maintain its own treasury. All contributions made in the Sunday school for mission and charitable purposes shall be forwarded by the congregational treasurer.

Article X--Duties of the Board of Christian Education

The Board of Christian Education is to meet with the Sunday school staff at least twice a year to discuss the work of the Sunday school and to determine budget requirements. The Board is also to hear regular reports from the Sunday school superintendent. Regular reports to the congregation on the needs, problems, progress, and plans of the Sunday school are to be made by the Board.

APPENDIX-E

Bulletin No. 109
Board of Parish Education
The Lutheran Church-Missouri Synod

THE ETHICS OF THE LUTHERAN TEACHER

Wm. A. Kramer

Introductory

The fact that we are Christian teachers places us immediately under special requirements. Whether we like it or not, God, we ourselves, our congregations, and our communities expect more of us than of the average person. They have every right to do so. If we are to encourage others in their faith and Christian conduct, our own conduct must be exemplary. Unless we accept this viewpoint, we are in the wrong calling.

Among people, conduct is usually judged by its outward demonstration. God judges the heart. To illustrate: The proverb "Honesty is the best policy" satisfies most people. Yet it may motivate an utterly selfish outward honesty, and action based purely on it will fall far short of God's requirement. The Christian knows that God's Word "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "thy neighbor as thyself" calls for faith, love, and trust to motivate the heart. The Christian is honest, not for selfish gain, but because he finds joy in being honest for God's sake and his neighbor's sake. So in all things Christian ethics demand much more than doing right; they call for doing right for right reasons.

The Christian teacher's motive in all his work and relationships is his love for Christ. He is Christ's own, loved, purchased, and won without merit of his own, solely by God's mercy. So also we are Christian teachers out of gratitude for God's mercy in giving us faith, in forgiving our sins, and in supplying all our needs. When God has put the "new spirit" within us, of which Ezek. 11:19 speaks, then right ethics will come as a matter of course, and our actions will be done "as to the Lord, and not to men." Eph. 6:7. And when we become guilty of a breach of good ethics, as all of us do because we are sinners, we have a magnet to draw us back to a better performance.

The chief difficulty of the Christian teacher, of course, is not in knowing what he ought to do, but in doing it. Our sinful human nature is our greatest enemy in the field of ethics. For that reason we must regularly use God's Word for the strengthening of our faith, the raising of our moral understanding and moral ideals, and the development of positive, Christian attitudes and determination. Spiritual growth and growth in Christian ethics proceed together.

The Christian Teacher's Personal Conduct

All moral requirements apply to every Christian, but with special force to the Christian teacher. The teacher's personal conduct is to be above reproach. He cannot be satisfied with just being a Christian; he aspires to become an exemplary Christian. See 1 Tim. 3:1-13.

The teacher's family life is to be exemplary (relationship between husband and wife, child training. Eph. 5:22-25; 6:4). A girl who is not ready to take on the responsibility of an exemplary family life should not marry a Lutheran teacher, and a teacher should not marry her. "Even so must the wives be grave, not slanderers, sober, faithful in all things." 1 Tim. 3:11. God was serious also when He demanded of the spiritual leader: "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" 1 Tim, 3:4-5. The devil sometimes causes discord also in a Christian teacher's home. This calls for immediate correction. Likewise the devil may succeed in misleading children of Christian teachers into grievous sin and offense, but such sins and offenses should not be the parents' fault.

The teacher would be foolish to think that he can fool people--that his heart may say one thing and his words or actions another. "As he thinketh in his heart, so is he." Prov. 23:7. "Out of the abundance of the heart his mouth speaketh." Luke 6:45. "Out of the heart are the issues of life." Prov. 4:23. This points to the necessity of improving ourselves in order that our outward behavior, our actions, may be improved.

The teacher, more than any other, needs to be a person who loves, reads, and studies God's Word, and a person who spends much time in prayer. That is how faith in the Savior Jesus Christ is strengthened, and how strength for a Christian life and wisdom for our work are generated. Examples: Abraham, Martin Luther.

Selfishness, ingratitude, and pride often lead to the jealousies, breaches of confidence, tactlessness, partiality, prejudice, bad manners, and the thousand and one other sins and discourtesies of which we teachers may become guilty. "He that is of a proud heart stirreth up strife," Prov. 28:25; and "when pride cometh, then cometh shame." Prov. 11:2. We must guard against selfishness, ingratitude, and pride. The cause of Christian education is much more important than we who serve in it. Think how much good we will be able to do if we forget ourselves and work for God's glory instead of our own.

The Christian Teacher and His Calling

The Christian teacher will measure his calling by God's standards, and these standards are high. A person who feeds God's lambs (John 21:15) has no reason to apologize for his Christian calling, speak disparagingly of it, fail to prepare adequately for it, or use it as a stepping-stone to something that he considers greater and better. Christian teaching of children is a God-pleasing, noble life-work.

The Christian teacher seeks to grow professionally. Our professional competence either grows or declines. Preparation for daily tasks, preparation for proper certification, membership in professional groups, faithful attendance and participation in the work of professional conferences, reading Lutheran Education, above all, being a diligent student of God's Word and of Christian education, all of these are professional obligations which we assume with the acceptance of a call as a Christian teacher. But the Christian teacher does not seek degrees or success for personal advancement; rather, that he may be able to serve God and his fellow man more fully....

The Christian teacher is faithful in his calling. He will not neglect his duties, but try honestly to do all that he can for God's Kingdom. He will develop good work habits to become as efficient as possible. If we could only remember at all times that "by the grace of God I am what I am" (1 Cor. 15:10), envy and boasting would go out, and a simple, heartfelt thankfulness would come in, and our work would be a joy, rather than a burden, which it becomes when we forget God's blessings. And we would devote ourselves wholeheartedly to it.

The Christian teacher seeks always to find and support the truth. He digs deep and expresses opinions which are based on knowledge, rather than on faulty or incomplete information or on mere impulse. The teacher is tolerant of points of view which differ from his own, but he does not compromise truth. The more he meditates on the divine truths of God's Word, the nearer he will approach God's ideal of being a seeker after truth, and a happy finder as well.

The Christian teacher remembers at all times that he is not only a Christian, but a Christian professional person, and that as a result he cannot do certain things that other Christians can do. "All things are lawful unto me, but all things are not expedient." 1 Cor. 6:12. This is part of our profession, as it was of St. Paul's....

Miscellaneous Points to Observe in Connection with Calls and Transfers

1. Do not belittle what you find in the new congregation. You have come there to raise the sights and help improve the situation, but not to revamp everything at once. Be patient, tactful, moderate.

2. When you accept a new position, stay long enough to make a worth-while contribution.

3. Live up to the terms of your call, but do not insist that you have no other duties besides those mentioned in the "Diploma of Vocation."

4. Do not criticize the work of the teacher or teachers who preceded you.

5. At the place you leave, have everything in order for the next person: records, course of study, other data.

6. Do not apply for a specific position, be it ever so subtly. If you feel a change is desirable, go through the proper channels, District President, Superintendent, Teachers Bureau. If you are a woman teacher do not "shop around" for positions. Order, propriety, and fairness should prevail in all dealings with congregations and officials.

7. Do not cancel acceptance of a call because you happen to receive what you consider a "better call" after you have accepted another. Keep your word as a Christian should.

8. Do not resign for insufficient reasons, and resign only if the difficulty cannot be relieved by a transfer or otherwise. Good reasons for resigning are generally the following:

   a. Failure as a teacher (A good Christian may be unsuitable as a teacher).

   b. Poor health to the degree that it makes effective teaching impossible.

c. An obviously inadequate salary for the needs of the family. (This can usually be solved by a frank discussion with the congregation or a transfer).

9. Do not resign at the end of the summer vacation, except for unusual reasons. It will look as if you were determined to get every possible dollar of salary out of the congregation before resigning.

The call being a divine call, every teacher needs to treat it as such, that God's Kingdom and its workers may receive "the honor that cometh from God only." John 5:44.

In Conclusion

We find it hard to live up to the high standards which God has set for us because we are sinners. Being sinners, we fail again and again though we may earnestly try to live to God's glory and our neighbor's benefit. It may even be that our home training has instilled some quirks of action and reaction in us which sometimes cause us to be cantakerous and hard to please; or ill health may make us moody or irritable; or a misguided college professor may have poisoned our mind by impressing us with the idea that the teacher "doesn't have to take anything from anybody." These deep-seated viewpoints are hard to eradicate. Whatever it is that might cause difficulty for some of us, there is only one cure, and that is found in God. If a man or woman is right with God, he will be generally right, and his ethics will be right. God's ethics can never be achieved by external pressure, nor even by the human resolve to be what we ought to be. The necessary internal transformation comes from God. In the study of God's Word and in prayer we find the strength we need. Let us give God a chance to talk to us daily and freely and to work in us, and we will become the kind of people that God wants Christian teachers to be.

To be sure, imperfections will haunt and distress us until our last teaching day and our dying day, but this should not discourage us. Since God has chosen imperfect teachers to teach children the perfect way of life, He has also made it possible for us to perform the task joyfully and successfully. We can therefore say with St. Paul: "I can do all things through Christ, which strengtheneth me." Phil. 4:13. At the same time we are assured of forgiveness for our failings and our daily mistakes. That is a precious comfort, and the knowledge of it helps us to start anew each day.

APPENDIX-F

Portals of Prayer, Vol. 27
Concordia Publishing House
St. Louis, Missouri

Friday, September 11 Read Matthew 11:1-6

BE LIKE A BABY, BUT DON'T STAY ONE!

As newborn babes, desire the sincere milk of the Word, that ye may grow thereby. 1 Peter 2:2

Christians are to be like little babies, but they should not act like tham all their lives! The resemblance stops in the picture drawn in the text for today. Be like a babe, says St. Peter, and yearn for the simple and pure Word of God. But our yearning is to have a purpose and achieve these results: "that ye may grow thereby."

Some church members go through life spiritually stunted because they cut themselves off too frequently from their spiritual food supply. They never really grow up into Christian manhood and womanhood, but end up as gray-haired babes in the faith. As a result they do not offer up the thoughtful, well-reasoned sacrifices of the Christian faith. They remain simple-minded, childish.

Are these strong words? They are meant to be. Our Lord paid a high price for our redemption. Our God gave most of us great capacities for growth. He provides us with many opportunities to live in His Word. However, so many of us creep and crawl through our Chistian life when all the while God intends us to grow up to stand tall as mature Christians. We alibi about our neglect of Bible study. We excuse our failure to worship at His feet. We argue with God because His thoughts are not our thoughts. God, have mercy on us! Our prayer should be:

Dear God, wean me away from spiritual childishness, and discipline me into a mature trust in Thee. Amen.

APPENDIX-G

Parent's Guidance Series, No. 3.
Concordia Publishing House

HOMEMAKERS AND THEIR TASK

Oscar E. Feucht

Outline

1. What Makes a Christian Home?

   The Members
   - a) have faith in God;
   - b) use the Word of God;
   - c) live for each other and for God;
   - d) husband and wife love and honor each other;
   - e) regard parenthood as a noble purpose;
   - f) welcome children as a responsibility and joy.

2. When Do Homemakers Fulfill Their Task?

   When they supply three basic needs:
   - a) security (strong family ties, feeling of belonging to God);
   - b) self-confidence ("I can do all things through Christ");
   - c) love and affection (loving and being loved).

We can best treat our challenging topic by finding the answers to two questions. The first is--

I. WHAT MAKES A CHRISTIAN HOME?

The carpenter countersinks the last nail. The plumber has the plumbing all in place. The painter makes the last stroke with his brush. The workmen pack their tools and drive away. The new house is ready.

Now the moving van drives up. Men carry the furniture and personal possessions of the family into the home. The mistress of the new house is everywhere, directing the placing of the larger pieces of furniture. It takes her days after the movers have left to get everything in place, but at last she sighs with relief: "Now we've moved in. This is our home."

But it isn't that easy to make a home. A home is more than lumber, brick, hardware, and furniture.

It is a place "where love and happiness will ever be." Such a home is built, not with human hands, but with human hearts redeemed by Christ. In the Christian home the members of the family have faith in Christ; the Word of God is loved and used; the family members live for each other, and all live for God.

Faith in Christ

Faith in Christ is the first essential for the establishment of a Christian home. Not just any kind of faith or religion will do, but faith in Jesus Christ as one's personal Savior.

In Africa there is plenty of religion in the kraals of the natives, but it is a religion that tells them to insure the happiness of their homes by murdering the little, helpless babes that are born as twins or by carrying their aged parents and grandparents out into the jungles and leaving them there as prey for maneating lions. In our country likewise there are many homes in which there is some kind of religion; but it is sometimes a kind which permits a father to stand over the prostrate form of his child and refuse to call a doctor because it is against his religious beliefs. If our home is to radiate happiness, it must be pervaded with faith in the redeeming Christ (Joshua 24:15; Acts 16:30-34).

Word of God in Use

This living faith is nourished and strengthened and its blessings acknowledged at the family altar by family Bible reading and prayer. The Christian family will take time to pray together, to worship together, to talk together, informally and happily about religion and the church, about spiritual problems (John 15:7; 2 Cor. 3:18; Eph. 4:13).

Living for God and for Each Other

Living in a family is the most satisfying way of life. In the Christian family each member lives for the other, and all live for God by the way they think, talk, and act, Sundays and weekdays. The Christian family seeks to develop love, forbearance, congeniality, interest in others, responsibility for people, readiness to sacrifice. Parents sacrifice for children with little thought of return. Children practice Christian love to parents in the simple, self-evident chores of daily duty and in tasks of thoughtfulness. The habits of love practiced in the Christian family make it easy for us to serve others and in serving others to serve God (Mark 10:44; Matt. 25:40).

Mutual Love

In the Christian home husband and wife love and honor each other. United in a common faith, they walk hand in hand upon the pathway of life through good and evil days. With joy they welcome the advent of children into their home. The highest satisfaction of married life is found in having children and in caring for them in body, mind, and soul. Psalms 127:3).

Parenthood

Parenthood is the greatest and most meaningful job in the world. It is a means for fulfilling life's purpose. Since fathers and mothers cannot pass their acquired skills and knowledge on to their children by heredity, it is necessary that the child learn from experience, instruction, and other methods of education. For this reason parents have a solemn God-given responsibility, which is also a blessed opportunity, to make new and great contributions in Christian personality to church and society.

Children

Children are not only a responsibility, but also a source of joy. Husband and wife, already united in bonds of love and a common life, are now drawn even closer, for the child is their own flesh and blood. Children give the family unity and permanence. To share with the children new adventures in living is a happy occasion. To work and play with them; to worship or to talk over the facts, the questions and the wonder of religion together--all these and other adventures bring joy to parents and unite the family in closer bonds.

Our second question is equally challenging.

II. WHEN DO HOMEMAKERS FULFILL THEIR TASKS?

To build a happy family, which is the task of Christian homemakers, the basic principles upon which happy human relationships are built must be understood and applied. There are three basic personality needs of every human being. These are: a feeling of security, a sense of self-confidence (or success), and a desire for love and affection.

Supply a Sense of Security

Walter White tells of seeing a bicycle come along the street in Amsterdam, Holland. In a small seat over the front wheel sat a light-haired boy of six. Just behind the boy was a tall man working his feet vigorously and steering the wheel with his two hands. Immediately behind the man was a woman.

She, too, was helping by pedaling with her feet while she held firmly to the handlebars. Finally in a tiny seat over the rear wheel sat a small two-year-old. As they passed, Mr. White noticed an expression of happiness on the face of all four. When the wheel turned a corner, all four seemed to lean in the same direction. All four members of the family were working together to reach a common goal.

We must develop a similar sense of partnership if we wish to have a happy family life. Family ties are strengthened as the family plans things together, does things together, solves problems together. Complete security, however, belongs only to those who are sure of God's love for them, those who know they belong to God's family.

Develop Self-Confidence

The second need is self-confidence. A person's opinion of himself may not be a real measure of his ability. It quite often reflects some early experiences he has had at home that set him to feeling either adequate or inadequate about himself. A feeling of inferiority is as harmful as a feeling of overconfidence.

The mature Christian with proper self-confidence, which comes through faith (Phil. 4:13), can face the present or the future without fear because Christ sustains and guides him all the way. Thus the family is prepared to meet the problems, as well as the everyday experiences of life, with quiet confidence that all things must work for their happiness. (Rom. 8:28).

Give and Receive Love

No person can be happy without loving and being loved. A person must be both the subject and the object of affection. A home without love cannot be a happy home; neither can it be a Christian home (John 13:34, 35; Eph. 5:2; 1 Peter 1:22; 1 John 4:20).

"Do you want to be my father?" was the wistful question of a four-year-old orphan as she tugged gently at the coat sleeve of a tall man who was waiting for a streetcar. When he could not assure her that he would be her father, she approached a woman who was also waiting for a car, and softly asked, "Do you want to be my mother?" The woman took the child in her arms, kissed her, and gave her some money; but that was not enough. The child was hungry for the love and protection of a father and a mother.

Christians will love one another with the love that beareth all things, believeth all things, hopeth all things, endureth all things." (1 Cor. 13:7).

Love on the part of the parent for the child, while deep and self-sacrificing, will not be a blind or misdirected love which overlooks faults and misdeeds; but a love which seeks to discipline and train the child so that it grows not only in stature but also in wisdom and in favor with God and man. (Luke 2:52).

Love is basic for Christian living. It begins at home (Ex. 20:12) and extends to all persons the world over. We love because God first loved us (1 John 4:7-11). The closest resemblance to a heaven on earth is a home in which all members of a family are united by a common faith based on the Bible; a home filled with love, peace, and harmony.

Discussion Questions

1. What makes a Christian home different from others?
2. What new interests have come into your life as a result of being a parent?
3. In what ways does the presence of children contribute to home happiness?
4. What are the greatest trials of parenthood? The greatest joys?
5. Which basic needs must the family supply for its members?
6. What part does the Christian religion supply in meeting these personality needs?

Home Activity

View your home as a guest might view it. Look at walls, magazine racks, music stack, etc. Consider your daily life. What evidences of a Christian home are there? What do you find lacking that might testify to the faith of the family? Write these, and discuss them with the family.

APPENDIX-H

Parent's Guidance Series, No, 3.
Concordia Publishing House

A SOUND MARRIAGE MAKES A HAPPY HOME

Oscar E. Feucht

Outline

1. God's Pattern for Marriage
    - a) What is Marriage?
    - b) The Importance of Marriage
2. Preparing for Marriage
    - a) Friendship
    - b) Courtship
    - c) Engagement
3. Building a Sound Marriage
    - a) On the Physical Level
    - b) On the Intellectual Level
    - c) On the Spiritual Level
    - d) Making Adjustments

Before there can be a happy family, there must be happy parents. Recent experiments have shown that there is a close relationship between the happiness of husband and wife and the happiness of their children. If parents have affection for each other, the children will develop concern and love for one another. If parents have a sense of security, their children will have greater self-confidence and security. If there is a fine sense of respect of the husband for his wife and the wife for her husband, the children are likely to develop a good sense of self-respect. If parents practice their trust in God and in His providence in practical living--by the way they speak and think and act--the children will also learn to trust in the Heavenly Father.

Certainly it is the desire of all Christians who are joined in marriage to have a happy home. A happy home comes from a sound marriage. What makes a sound marriage?

I. God's Pattern for Marriage

The sincere desire of two young people to be joined in marriage and to establish a home of their own is as natural as a lark rising toward the morning sun. The Lord God said, "It is not good that the man should be alone." (Gen. 2:18). It never has been, and it never will be. The very nature of man cries out for fellowship, and only the intimacy of home fellowship can fully answer that cry. The marriage ceremony correctly affirms that "God has established and sanctified marriage for the welfare and happiness of mankind."

What Is Marriage?

Marriage is a divine institution, "a holy estate, ordained of God and to be held in honor by all." The marriage between one man and one woman accords with God's will and is not just a romantic idea or natural development growing out of man's experience.

Marriage is that holy estate in which one man and one woman become united with each other "unto one flesh." (Gen. 2:24; Matt. 19:6). It is a union more intimate than that which exists between father and son, mother and daughter, brother and sister. It is the most intimate union of which two human beings are capable. It is a union in which they give themselves to each other. It is to be a lifelong holy union, which only death can rightfully dissolve. (Mark 10:19; Matt. 19:9; Rom. 7:2).

The Purposes of Marriage

This holy estate was instituted by God for companionship and mutual help. Man and woman are sufficiently different to be complementary to each other. Thus they are created by God to be helpers to each other. Only in marriage is such companionship and helpfulness realized in such a high degree. (Gen. 2:18).

It is only as man becomes united with a wife that he becomes a complete being, capable of propagating his own kind. Holy wedlock provides the only divinely sanctioned means of perpetuating the human race, and in it we find the fruitage of human love (Gen. 1:27, 28; 1 Tim. 5:14; Ps. 128:3-6).

What is more, it is plainly the purpose of the Creator that marriage should serve as the divine way of checking the mighty forces of sex with which God has endowed the human being. In human life this power is by the plan and purpose of God to find its sacred expression only in the relationship of husband and wife. (1 Cor. 7:2-5).

The Importance of Marriage

Marriage has occupied a central position of importance through the ages. Many of the world's troubles can be traced to broken homes and broken marriages. At the present time one in three marriages ends in divorce. An unhappy marriage has caused many a person the greatest misery in life. A sound marriage makes for happiness and success. A marriage can either build or destroy a Christian philosophy of life. What life means to the children is usually determined by the man and the woman who in marriage have decided to cooperate with God in their creation.

II. Preparing for Marriage

Jane has announced her engagement. Her family is happy; everyone who knows Tim likes him. People are saying, "What a fine couple!" There are good reasons why this proposed marriage is particularly promising. Jane and Tim became friends in high school when they were both members of the school orchestra. They soon discovered that they both liked the same things and that it was fun to be with each other. As this sharing of interests continued, these good friends learned to love each other.

Friendship

The road to marriage starts with friendship. Boys and girls are thrown together much more today than they were a generation ago. Wholesome group relationships in church and school, always with proper supervision, are certainly to be recommended. Young people start dating much earlier than formerly and often marry young. On the other hand, many finish college after years of military service, making for late marriages. There are many temptations in the new freedom between the sexes. Friendship and courtship should be kept on a high level and above reproach. Young people should be encouraged to make friends with many persons of like interests, like religious faith, and like intellectual attainment. Why "many" rather than just a "few"?

Courtship

Christian young people in choosing a mate will look beyond the charm of the dance-floor doll or the popularity of the football hero to the sterling qualities of character which alone can give promise of enduring happiness in marriage. They will exercise good judgment and not fail in daily prayer to ask God for guidance during the important days of courtship.

The purpose of courtship is to give the prospective couple an opportunity to learn to know each other better and to find out whether there is sufficient social, mental, and spiritual compatibility for lasting happiness. Marriage counseling from a Christian point of view can be very helpful toward a successful marriage.

Engagement

The romantic love of two young people naturally leads to engagement. The engagement serves as a declaration to the world that for these young people the search for a life partner is finished. The period of engagement, as a rule, should not go beyond three to six months. It should be long enough to plan and prepare for the marriage without haste and yet not so long as to blunt the keen edge of anticipation with which the betrothed await their wedding day.

III. Building a Sound Marriage

Getting married is easy. Millions of couples marry each year. For many getting married is little more than signing a contract to build a marriage. This does not build the marriage any more than an engineer's contract automatically builds a bridge. Success in marriage is made, not found. A successful marriage requires the cooperative effort of both partners. God intended marriage as a relationship in which the husband should live unselfishly for the happiness of his wife and the wife should live with equal unselfishness for the happiness of her husband (Eph. 2:22-31). It is the plan and purpose of God that the marital union for fullest happiness should be on the physical, intellectual, and spiritual level.

On the Physical Level

The intimate physical relationship between husband and wife is not something to be ashamed of. God looks upon the physical relationship of husband and wife as something honorable and as a duty they owe each other (Heb. 13:4; 1 Cor. 7:3). This physical union is for the expression of love and joy as they give themselves completely to each other; and for the curbing and proper channeling of human passions.

On the Intellectual Level

Successful marriages are built on the basis of mutual interests. These may include the husband's work, the upkeep of the home, religion, literature, music, art, handicrafts, indoor games, outdoor sports, friends, travel, amusement, etc. People with many common interests are more closely tied together than those who have few mutual interests. If the field of mutual interests is small at first, it can be cultivated and developed, and in every case each person should respect the interests of the other.

On the Spiritual Level

If the union of husband and wife is to be complete, if it is to yield the full measure of happiness which God intended for them, then union on the religious and spiritual level will also be essential. Such union is more easily achieved if both partners belong to the same church; for then they have a common faith in a common Savior, and they have common ideals of Christian life and service. Religious differences present problems which should not be minimized, but for which God-pleasing solutions should be sought.

Adjustments

As a married couple you seek to build a bridge between yourselves. This bridge of communication must be strong enough to bear the weight of both of you at your points of greatest difference, and solid enough for you to get through to each other with sympathy and understanding. Your marriage will work to the extent that you can bridge your differences satisfactorily and adjust yourselves to each other under all circumstances of life. Choosing the kind of person who will meet your real needs and whose needs you can meet is essential to a happy marriage.

Discussion Questions

1. Why is Christian marriage superior to all other forms?
2. How are God's purposes in marriage often violated today?
3. To what extent should parents counsel as to dates, choice of life partner, etc. Must their approval be sought before engagement?
4. Are persons who do as they please happy? Will they make good life partners?
5. How may some differences of husband and wife be advantageous and be made to contribute to a fuller life?
6. What Christian graces help to insure success in marriage? (Eph. 4:30-32; Col. 3:12-25.)
7. What kind of differences help a couple to grow toward greater spiritual unity?

Home Activity

During this week, when a problem arises, be it great or small, before discussing it with each other, place it before God in prayer. At the close of the week discuss the results. How did it help? Will you make it your accepted practice?

APPENDIX-I

Bulletin No. 136
Board of Parish Education
The Lutheran Church-Missouri Synod

"CONSIDERING THE WEEKDAY PROGRAM FOR OUR CONGREGATION"

A Worksheet for the Board of Christian Education

Every congregation will want to see whether it is meeting its responsibility to provide adequate formal religious instruction for all its children. This worksheet has been designed to be used by the congregation to analyze its program of parish education. The records of the Sunday school, the Lutheran elementary school, and the soul-accounting records of the congregation will be very helpful in working through this worksheet.

A. THE CHILD PROFILE OF OUR CHURCH

1. Number of children, ages 5-13 __________
2. Number of children, ages 5-13, enrolled in Sunday school __________
3. Number of children, ages 5-13, not enrolled in the Sunday school __________
4. Number of children, ages 5-13, enrolled in the Lutheran elementary school __________
5. Total number of children, ages 5-13, who receive regular, formal religious instruction only in Sunday school __________
6. Total number of children who are prospects for the Weekday school (Add items 3 and 6) __________
7. In our community, we have approximately ______ children, ages 5-13, who might be prospects for the Weekday school.

B. GRADE LEVELS

Of the ____ children in our congregation who now receive formal religious instruction only in Sunday school,

____ were born 5 years ago and will be in Kindergarten in the next school year

____ were born 6 years ago and will be in first grade in the next school year

____ were born 7 years ago and will be in second grade in the next school year

____ were born 8 years ago and will be in third grade in the next school year

____ were born 9 years ago and will be in fourth grade in the next school year

____ were born 10 years ago and will be in fifth grade in the next school year

____ were born 11 years ago and will be in sixth grade in the next school year

____ were born 12 years ago and will be in seventh grade in the next school year

____ were born 13 years ago and will be in eighth grade in the next school year

C. THE BEST TIME FOR US

1. In our area, our community pattern of living would suggest that

( ) Saturday morning would be a good time for Weekday classes from _____ to _____

( ) Saturday is not so good for Weekday classes since too many community activities interfere

( ) classes after school hours during the week would be best

2. If we can accommodate all of the children at one time, the best day for us would perhaps be on

( ) Wednesday

( ) Thursday

D. AVAILABLE CLASSROOM SPACE

1. In our congregation, we have ____ children who need the benefits of extended, formal religious instruction presently possible for us only through the Weekday school.

2. Of these, _____ are in grades 1-4 and ____ in grades 5-8.

3. Currently we have ____ rooms which we could use for a Weekday school. Of these rooms, ____ would need some work to give them more of a classroom appearance.

4. In view of our possible enrollment of ____ and our available rooms and potential staff,

( ) we can accommodate all children by having one class for each grade on the same day

( ) we can presently best accommodate the children by having one class for each two grades (grades 1-2, 3-4, 5-6, 7-8) on the same day

( ) we would be better off to have

( ) grades 1-2
come on __________ at ______
( ) grades 1-4
day time

( ) grades 3-8
come on __________ at ______
( ) grades 5-8
day time

5. Because of the distance between the school(s) of our community,

( ) no transportation will need to be provided

( ) transportation will need to be provided for at least some of the children.--List below your suggestions for doing this:

E. STAFF

1. In our congregation, we have _____ children who need the benefits of extended, formal religious instruction possible for us only through the Weekday school.

2. Of these ____ are in grades 1-4 and ____ in grades 5-8.

3. To provide classes for these children, we will need ____ teachers and a superintendent for our Weekday school.--Ideally there should be no more than 20-25 children in a class.

4. To secure a more qualified teaching staff,

( ) paying an honorarium would prove helpful

( ) paying an honorarium would not prove helpful

( ) paying an honorarium would prove helpful but we will need to defer doing this at first

5. In looking at our current membership, we have ____ who have formal teacher training. Of these ____ are currently teaching in a public or a Lutheran elementary or high school.
List names

6. On our Sunday school staff we have ____ who are especially gifted teachers.
List names

7. In our current membership we have ____, not included in the above, who would be capable of teaching effectively in the Weekday school.
List names

8. We could probably arrange through a sister congregation which has a Lutheran elementary school for the services of _________ members of the staff of this school to teach in our Weekday school.

9. To lead the singing phase of our Weekday school, we could perhaps draw on
List names

10. To serve as superintendent of our Weekday school, we may be able to secure the services of
List name(s)

APPENDIX-J

"God's Children Pray"
Superintendent's Manual
Concordia Publishing House

VACATION BIBLE SCHOOL QUESTIONNAIRE

Vacation Bible School Dates:_______________ Hours:_______________
(Mon. thru Fri.)

Below are indicated ways in which you will be able to assist in our vacation Bible school. Check the things you choose to do, sign your name, and return this sheet at your earliest opportunity. You may hand it to the pastor or an usher, or mail it to the church office.

I. FOR THOSE WHO CAN BE PRESENT--Full time or part time--
(Check your preference)

___ I wish to serve as a teacher's helper.

___ I can play the organ or piano

___ I will direct, or assist in directing, recreation at recess.

___ I will assist in enrolling the children and keeping records.

___ I will assist in transporting children (___Morning; ___Noon: ___Both).

___ I will help with refreshments.

II. FOR THOSE WHO CANNOT BE PRESENT (Please check your preference)

___ I will PRAY for the teachers and the children.

___ I will be a baby sitter for a mother who will teach or help on the vacation Bible school staff (___Both weeks; ___One week; ___ Days).

___ I will donate items for refreshments (indicate what and how many days).

___ I will help secure transportation for the children (by phone calls, personal contact, or letter).

___ I will phone parents to urge them to enroll their children. (Names of parents will be provided.)

___ I am willing and able to run errands (to obtain materials, supplies, etc.).

___ I have a child's table or a card table which I will lend for use in the vacation Bible school.

___ Other (Please specify): ______________________________

III. FOR THOSE WHO CAN HELP FINANCIALLY

___ I will donate $____________ to help defray expenses.

If you have any questions, please contact the church office __________________.
(Phone Number)

Please return your questionnaire no later than ______
(Date)

Name ______________________

Address ______________________

Telephone ______________________

APPENDIX-K

"God's Children Pray"
Superintendent's Manual
Concordia Publishing House

FIRST DAY

God's Children Have the Right to Pray

The Text

Verily, verily, I say to you, whatsoever you shall ask the Father in My name, He will give it to you. (John 16:23)

Central Thought

All who believe in Jesus as their Savior have the privilege of praying to their heavenly Father.

The Address

My dear young friends:

Wouldn't it be wonderful to take a trip around the world? What strange and exciting cities we would see! What fun it would be to taste all the different foods! How we would laugh as we tried on the coats and hats and shoes of the different countries! We would see how different the people are in many ways--and yet how much alike they are in other ways. Wherever we would travel, we would see the people laugh and cry, work and play, eat and drink, plant and build.

In every place, too, we would find that people have some kind of religion. Surely our hearts would be filled with joy to find that some people of all nations and all colors of skin worship the Lord Jesus and pray to the heavenly Father, whom we have learned to know from our Bible. It would make us feel good to know that perhaps part of our own mission offerings helped to bring them the Gospel of Jesus.

But unfortunately we would also see people praying to ugly statues carved from trees or formed of clay. This would make us very sad, because it would show that these people do not know about the Bible or about Jesus, who died to save them. Many of these people would be on their knees or even stretched out on the ground. They would think that they were praying very hard. It would be especially sad to know that all their praying was useless. We would be reminded of the story of Elijah and the prophets of Baal in the

Old Testament. Do you remember how those prophets of Baal cried aloud all day and even cut themselves with knives? But their God could not hear them or answer their prayers, because he was a false God.

You see, only those who know and believe in Jesus as their Savior have the privilege of praying to the true God. We learn that from our Bible verse. *If we pray in the name of Jesus*, our heavenly Father will answer our prayer. To pray "in the name of Jesus" means to pray as persons who have been made children of God because they believe that Jesus died to take away their sins. The only prayers God promises to answer are the prayers of His children--those who trust in Jesus as their Savior and pray "in His name."

The heavenly Father wants every person in the world to become one of His children. But because we have all sinned by failing to keep God's commandments, we do not have the right to call ourselves the children of God. That right, or privilege, is very costly. But Jesus paid for that right. The price He paid was very dear indeed. By suffering and shedding His precious blood and finally dying on the cross He earned for us the right to be God's children. And He gladly and freely gives that right, or privilege, to all who are sorry for their sins and trust in Him as their Savior. The Holy Spirit brings people to faith in the Savior through the Word of God and Baptism. Those who accept Jesus as their Savior and trust in Him for the forgiveness of their sins become the "adopted" children of the heavenly Father.

An adopted child belongs to his parents, not because he was born in their home as a tiny baby, but because they loved him and chose him to be their child. Once he has become their child, he has the right, or privilege, of talking to his parents. He can ask them for the things he needs and wants, and he should thank them for the many good and kind things they do for him.

So, too, God chooses those whom He would lead to faith in Jesus the Savior and makes them His adopted children. As God's children we have the privilege of praying to our heavenly Father. Remember: It was Jesus who earned for us the privilege of becoming the children of our heavenly Father and the right to pray to Him. That is why we pray "in Jesus' name"--that is, ask God to answer our prayer, not for our own sake, for we ourselves are full of sin and deserve nothing good from God, but for the sake of Jesus, for He died to pay the punishment for our sin and does deserve all the good things that God can give.

When a person has been granted a privilege, he seldom fails to use it. But children of God often fail to use the privilege of praying to their heavenly Father. Do you pray every morning when you get up? Do you pray before every meal and after every meal? Do you pray throughout the day, for yourself and for other people? Do you pray in the evening before you go to bed? All who believe in Jesus as their Savior have the privilege of praying, but only if we use that privilege and pray to our heavenly Father believing that He will answer our prayers for Jesus' sake will that privilege be of any value to us. My prayer is that you might use the privilege which is yours as a child of God and pray to your heavenly Father often, believing that He will answer your prayer and knowing that you shall receive what you ask of Him, if it is good for you to receive it. Amen.

APPENDIX-L

"God's Children Pray"
Superintendent's Manual
Concordia Publishing House

EVALUATING THE SCHOOL

In order to effect improvements in this agency of Christian education, it is advisable for the department leaders, superintendent, and pastor to meet on one of the first days of thw week following the close of the school to evaluate what was done in preparation for the school and the quality of the teaching-learning situation in the school.

Here are some questions that should receive attention:

1. Were our publicity efforts effective? What could we do to improve this part of our vacation Bible school work?

2. Were we successful in finding the best teachers available? How can we solicit the interest of better-qualified ones?

3. Did we begin planning early enough?

4. Was our registration handled in the most efficient way?

5. Were our teachers well prepared?

    a. Did we provide enough preparatory meetings?
    b. Did we allow enough time for each of the meetings?
    c. Was the kind of help that teachers need provided in the lesson-preparation meetings?
    d. Was there evidence that the teachers spent time "on their own" in preparing for the daily lessons? What can we do to get them to spend more time in preparation?

6. Did our teachers follow the time schedule suggested? Did they spend a sufficient amount of time on the Bible lesson?

7. Did the children memorize the passages assigned? Did they comprehend the meaning of them?

8. Did the teachers play with the children during recess time?

9. Did the teachers make every effort to correlate the handcraft with the lesson theme or the course theme?

10. Did we finance our school in the most desirable way?

11. Were the teachers careful to send home workbooks containing only correct answers?

12. Did the teachers in the upper departments make use of the mission studies? Did they spend the amount of time on them that they deserved?

13. Were the children regular in attendance? How might we improve this situation?

14. Did the teachers have the handcraft projects made up before they came to class? Did they "cheat" by taking time away from other items of the daily work to lengthen the time for handcraft?

15. Were the teachers willing to give the help the children needed in making their handcraft projects? (This would apply especially to the teachers of the lower departments.)

16. Did the teachers use all handcraft projects suggested?

17. Were the entries on the enrollment blanks made accurately?

18. Have we planned to make the best use of these records, visiting in the homes of the unchurched, compiling a list of prospects for next year's vacation Bible school, etc.?

19. Did we provide a sufficient variety of visual aids?

20. Was our vacation Bible school enjoyable for the children? for the teachers?

21. Are we using the best criteria for evaluating the work of our vacation Bible school?

    a. Are we thinking only of numbers?

    b. Are we thinking only of the "cute and pretty" handcraft projects?

    c. Are we thinking of the vacation Bible school only as a "mission agency"?

   d. Are we thinking of the benefits that came to each child who attended?
   e. Are we blaming the lesson materials for our own faults?

22. Did we make the vacation Bible school the important summertime event in our congregation that it should be?

23. Was our closing day program well planned?

24. Was it publicized as well as it should have been?

25. Was our closing day exhibit attractively displayed?

The evaluation should be made with a view to making the vacation Bible school of future years an agency of education that is as effective as it is possible to make it.

APPENDIX-M

Form 111
Board of Parish Education
The Lutheran Church-Missouri Synod

SAMPLE CONSTITUTION FOR AN INTERPARISH SCHOOL

The sample constitution below has been compiled and adapted from various sources. It is not intended to fit any particular interparish school situation. However, it may serve as a guide where Lutheran communities are planning interparish schools.

Preamble

Mindful of God's will that children be taught His Word diligently in home and church (Deut. 6:4-9) and firmly believing that an interparish school will help our congregations carry out their child-training responsibilites in a God-pleasing manner, we the undersigned herewith form the ______________________ Association and adopt the following constitution and bylaws to govern the Association.

Article I. Name

The name by which this Association shall be known and incorporated is: (Name and place) ______________________.

Article II. Purpose

The purpose of this Association shall be the establishment and maintenance of a Lutheran Elementary School (or schools) for all children of congregations holding membership in the Association and for such other children as may be declared eligible for enrollment by the Board of Christian Education.

Article III. Membership

All congregations in the _________________ area affiliated with the Synodical Conference, and such other congregations as may be in doctrinal agreement with us, may be admitted to membership in the Association upon recommendation of the Board, subject to the approval of all member congregations.

Article IV. Organization

1. The Association shall consist of the member congregations.

2. A Board of Christian Education, hereinafter called the Board, to direct and conduct the affairs of the Association, shall be elected by the member congregations on the following basis of communicant membership: three members, consisting of one pastor and two laymen, for the first three hundred (300) communicants or fraction thereof, and one additional layman for each additional five hundred (500) communicants or fraction thereof. The term of office shall be three years. No teacher employed by this Association shall be eligivle to serve on the Board. The principal shall be an advisory member.

3. At the first election of its representatives to the Board, each congregation shall make provision for overlapping terms of its representatives so that approximately one third of the Board is elected each subsequent year.

Article V. Authority

1. The authority of the congregations acting jointly, as members of this Association shall be the same as that exercised ordinarily by individual congregations in their educational endeavors.

2. The Association shall have the right to call or engage teachers, to acquire, to hold, or to dispose of property and equipment, and to engage in such other activities as may be necessary to conduct its work.

Article VI. Duties of Members

1. Every member congregation shall contribute toward the support and maintenance of the school in such manner as the Association shall determine in its bylaws.

2. Every member congregation pledges itself to use its influence with the parents in its midst to the end that its children of school age attend the school.

3. Every member congregation shall be responsible for the regular attendance of its representatives at the meetings of the Board.

Article VII. Meetings

1. The Association (all voting members of the several congregations) shall meet once each year. The program for this meeting shall include a review of the previous year's activity,

a report on the status of the school, an identification of major problems and issues, and a projection of the program for the ensuing year. However, major decisions that require congregational ratification shall be proposed by the Board to the several congregations and shall be acted on by the individual voters assemblies.

2. The Board shall meet once each month during the school year to hear reports and transact the business of the Association. The members of the Board shall report on the meetings to their respective congregations. A quorum shall be one half of the Board membership.

3. Special meetings of the Board may be called by the officers.

Article VII. Officers

1. At its first meeting after the annual election of new Board members by the congregations the Board shall elect by ballot from among its members a chairman, a vice-chairman, a secretary, a treasurer, and a board of trustees of three members. The term of office shall be one year.

Article IX. Duties of Officers

1. The chairman shall preside at all meetings of the Board and of the Association and perform the other duties generally incumbent upon his office.

2. The vice-chairman shall perform the duties of the chairman in the latter's absence or disability.

3. The secretary shall keep the minutes of the Board and Association, conduct the correspondence, and perform other duties associated with his office.

4. The treasurer, who shall be bonded, shall receive all funds from the treasurers of member congregations or from any other sources contributing to the maintenance of the school; he shall deposit all such funds to the credit of the Association in a bank designated by the Board; he shall disburse such funds only on written order, either by the chairman of the Board (or in his absence the vice-chairman) and countersigned by one of the trustees; and he shall submit a complete report of receipts and expenditures at each regular meeting of the Board and at the annual Association meeting. The books of the treasurer shall be audited annually.

5. The trustees shall be the legal representatives of the Association. They shall perform such duties as are required by law in the business and financial affairs of the Association.

6. The Board shall plan and administer the affairs of the Association and its school. It shall be responsible to the Association and be guided by this constitution and bylaws and the rules and regulations which the Association may adopt.

Article X. Teachers

Teachers for the school shall be called or engaged by the Association through the Board, which shall issue calls or draw contracts. The duties of the teachers shall be defined in the call or contract.

Article XI. Removal of Officers and Teachers

Any officer of the Association or teacher of the school shall be removed from office, in accordance with Christian practice, if he persists in false doctrine, an unchristian life, or unfaithfulness in duty, and may be removed if he is deemed incompetent by the Board to meet the requirements of his office.

Article XII. Dissolution

1. This Association shall not be dissolved so long as two congregations desire its continuance.

2. Congregations intending to withdraw from the Association shall give notice of such intention at least one year in advance.

3. Congregations withdrawing before dissolution of the Association waive all rights to existing property of the Association and shall make a just and equitable settlement of their obligations to the Association.

Article XIII. Schoolbooks

Besides the Holy Scriptures and Luther's Small Catechism, only such books shall be used for the instruction in Christian doctrine as are in accordance with the Symbolical Books of the Evangelical Lutheran Church. In subjects where textbooks printed by our Synod are not available, the teachers shall be obligated to guide the children in the proper interpretation of secular textbooks and reference materials, maintaining the Christian viewpoint.

Article XIV. Rules of Order

In the meetings of the Board and of the Association all questions of order shall be decided in accordance with Robert's Rules of Order, unless such rules are contrary to this Constitution.

This Constitution may be amended by a vote of two-thirds (2/3) majority in any regular meeting of the Board, provided the amendment shall have been proposed and discussed in a previous meeting of the Board. Such amendment shall have been proposed and discussed in a previous meeting of the Board. Such amendment shall become effective only when it has been ratified by all member congregations.

Bylaws

1. The cost of maintaining and operating the school shall be computed and apportioned to member congregations annually by the Board subject to the approval of the individual member congregations.

2. Tuition costs for children of nonmember congregations shall be fixed annually by the Board.

3. Transportation costs of the children attending the school, whether the Association provides buses or not, shall be the responsibility of the individual family.

4. The manner of providing necessary books for the pupils of the school shall be determined by the Board.

5. This Constitution shall become effective only if and when approved by the congregations now interested in the formation of this Association, namely:

____

____

____

____

And when it has been duly signed by the secretary and the trustees of these congregations.

APPENDIX-N

UMMARY INFORMATION, LUTHERAN INTERPARISH SCHOOLS, 1963 – 64

Location	Name of School	Address	Districts or Synods Involved	Urban, Rural Suburban	Year Established	No. of Congregations Operating School	No. of Rooms	Grades Taught	Enrollment, 1963—64	Full-time Principal	Principal Teaching About Half Time	School Association	Joint School Board	Association Calls Teachers	Association Owns Building(s)	Congregation(s) Owns Building(s)	Major Decisions by Association	Major Decisions by Board	Major Decisions by Congregations	Annual per Pupil Operating Cost	Expenses Prorated on Communicant Basis	Expenses Prorated on Communicant and Pupil Basis	Expenses Secured on Other Basis	Congregations Satisfied with Arrangement
atrice, Nebr.	First Trinity-Im.	R. R. 1	So. Nebr.	R	1957	2	3	K-8	76				Information incomplete											
cher, Ill.	Central Luth.	540 Oak Park	No. Ill.	U	1952	2	7	K-8	207					3		x			x	$195	x			x
oklyn, N. Y.	Bay Ridge Luth.	440 Ovington	Atl.	U	1957	2	8	1-8	261	x			Information incomplete							$291				
ffalo, N. Y.	Martin Luther	1085 Eggert	East., Eng.	U	1948	11	8	K-8	215		x	x		x	x		x		x	$385		4		4
eveland, Ohio	Luther Memorial	8607 Sauer	Ohio	U	1948	3	12	K-8	332		x	x	x	x		x		x		$335	x			x
le Camp, Mo.	Central Lutheran	Cole Camp, Mo.	West.	R	1961	3	4	1-8	138			x	Information incomplete							$141				
catur, Ill.	Luth. School Ass'n.	340 N. Wood	Central Ill.	U	1960	4	14	K-8	432		x	x	x	x		x	x	x		$240		x		x
wood Park, Ill.	Northwest Luth.	2940 W. 75th	N. Ill.	U	1960	2	5	K-8	154			x	x	x		x		x		$240		x		x
Lauderdale, Fla.	Lutheran Central	110 S. W. 11th	Fla.-Ga.	U	1961	4	4	1-6	89			x		x	6		x			$240		x		x
Wayne, Ind.	Em.-St. Michael	1123 Union	Ind., Eng.	U	1962	2	12	K-8	396		x		x	x		x		x		$238			5	x
ary, Ind.	Gary Luth.	49th & Pierce	Ind.	U	1951	6	8	1-8	174			x	x	x	x		x			$387		x		x
rand Rapids, Mich.	Martin Luther	1916 Ridgewood, S. E.	Mich.	U	1961	2	5	K-8	148			x	x	x		x		x		$250		x		x
attsville, Md.	Concordia	3705 Longfellow	S. E.	U	1944	2	14	K-9	399	x			x	7		7	8	x		$300				x
kewood, Ohio	Lakewood Luth.	1419 Lakeland	Ohio	Sub.	1954	3	5	K-8	129				x			x		x				x		
ncoln, Nebr.	Lincoln Luth. Jr. H.	1100 N. 56th	So. Nebr., Eng.	Sub.	1961	3	6	7-9	131		x	x	x	x	x			x		$468		x		x
uisville, Ky.	Martin Luther	1335 Gardiner	Ind.	U	1952	3	5	K-8	169			x	x	x	x				x	$320	x			x
dell, Kans.	Central Luth.	Rt. 1, Box 28 A	Kans.	R	1958	2	1	1-8	29				x			x		x		$190	x			x
lwaukee, Wis.	Cross-Im.	1369 W. Meinecke	S. Wis.	U	1961	2	8	K-8	201			x	x	x		x		x		$300	x	x		x
ilwaukee, Wis.	Northwest	4119 N. 81st	S. Wis.	U	1957	4	8	1-8	300		x	x	x	x	x		x	x		$190	9	x		x
ineola, L. I., N. Y.	Nassau Luth.	155 Washington	Atl., Eng.	Sub.	1941	11	11	K-8	305	x		x	x	x	x			x		$305		x		x
ew Haven, Ind.	Central Luth.	1400 Elm	Ind.	Sub.	1952	3	14	1-8	392		x	x	x	x	x		x			$232	x			x
ew Orleans, La.	St. Paul-First Engl.	2624 Burgundy	Southern	U	1945	2	10	K-9	323		x		x			x			x	$230	x			x
ew Wells, Mo.	Im.-Zion	New Wells, Mo.	West.	R	1963	2	2	1-8	48							x		x	x	$120	x			x
sadena, Calif.	Pasadena Luth.	808 N. Los Robles	S. Calif., Eng.	U	1952	2	6	K-8	161				Information incomplete											
oria, Ill.	Concordia	2000 W. Glen	Cent. Ill.	Sub.	1959	3	11	K-8	337	x		x	x	x	x			x		$235		x		x
rtland, Oreg.	Martin Luther	3140 S. E. 136th	Northwest	Sub.	1950	5	5	K-8	103			x	x	x	x		x			$250		x		x
chester, Minn.	Rochester Luth.	2619 9th, N. W.	Minn. So.	U	1959	3	8	K-8	171		x	x	x	x	x		x			$256		x		x
Louis, Co., Mo.	Green Park	4248 Green Pk.	West.	Sub.	1961	3	15	K-8	430		x	x		x	x		x	x		$250		x		x
Louis, Co., Mo.	Concord	1436 N. Ferguson	West., Eng.	Sub.	1955	4	10	K-8	329		x	x	x	x	x		x			$240		x		x
Paul, Minn.	Central Luth.	775 N. Lexington	Minn. So., Eng.-Wis.	U	1944	5	17	K-8	542	x		x	x	x	x		x		x	$260		x		x
Paul, Minn.	East St. Paul	655 Forest	Minn. So.	U	1957	2	7	K-8	206			x	x	x		x	x			$178		x		x
chuyler, Nebr.	Im.-Trinity	15th & Colfax	Nebr. No.	U	1963	2	2	K-8	49				x			x		x	x	$180		x		x
attle, Wash.	Concordia	7040 36th, N. E.	Northwest	U	1951	6	6	1-8	165			x	x	x	x			x		$250			10	
oux City, Iowa	Siouxland Central	614 Jennings	Iowa W.	U	1960	3	5	K-6	114			x	x	x		x		x		$200		x		x
okane, Wash.	Spokane Luth.	R. R.	Northwest	Sub.	1949	4	5	K-8	155			x		x	x		x			$235			11	
coma, Wash.	Concordia	202 E. 56th	Northwest	U	1939	3	6	1-9	186			x	x	x	x		x			$260	x			x
mball, Tex.	Tomball Luth.	911 Hicks	Texas	U	1953	2	4	1-8	97				x			x		x		$220	x			
peka, Kans.	Topeka Luth.	7th & Roosevelt	Kans.	U	1951	5	11	1-8	330		x	x	x	x	x		x			$230	x			x
niontown, Mo.	Grace-Zion	Uniontown, Mo.	West.	R	1963	2	2	1-8	68				x			x			x	$175		x		x
aco, Nebr.	St. John-Peace	R. F. D. 2	Nebr. So.	R	1962	2	4	K-8	96				x			x			x	$155			5	x
arren, Mich.	Trinity	815 Chapp	Mich.	U	1961	2	7	K-8	169							x	x		x	$198				
ichita, Kans.	Wichita Luth.	401 Ridgecrest	Kans.	U	1945	5	11	1-8	296		x	x	x	x	x	x	x			$276		x		x
oodburn, Ind.	Woodburn Luth.	Woodburn, Ind.	Ind.	R	1953	2	6	1-8	188			x	x	x	x	x	x			$170	x			x

3 Congregations.
4 In part.
5 Pupil.
6 Leases.
7 Board.
8 Approve.
9 Building.
10 Congregations pledge.
11 Free will and pupil.

In some cases there is divided responsibility for major decisions. Though the congregations may not make the ctual decisions, they are either consulted beforehand, or they approve policy decisions.

In several cases where two congregations maintaining the school are of approximately equal size, they share the st equally. Schools in such cases were designated in the column "Expenses Prorated on Communicant Basis."

APPENDIX-O

Bulletin 104.
Board of Parish Education
The Lutheran Church-Missouri Synod

PROCEDURE IN CALLING A REGULAR MALE TEACHER FOR A PAROCHIAL SCHOOL

A. The Teacher Already in Service

1. Preparing for the Election of a Teacher

a. The congregation defines the teacher's sphere of activity and asks for nominations:

1) by District synodical officials (President, Superintendent)
2) by its own voting members
3) by anyone whom it may want to approach

The actual work of securing nominations may be done by the pastor, teacher, board of education, or special nominating committee.

b. The congregation obtains all necessary information on the nominees, sets up a slate of 3 to 5 men (small number), and formally declares these its candidates.

c. The congregation does well to submit its slate to the District President (or Superintendent) for his information and possible advice. (For lack of time this valuable step is often omitted.)

d. The list of candidates may be printed in the church bulletin. Or the pastor announces the slate in the regular church service on two successive Sundays, if this is stipulated in the constitution or by-laws of the congregation.

2. The Election and Calling

a. The teacher is elected by the voting membership, not by the church board or any other board or committee, of the congregation.

b. The election meeting is announced together with the announcement of the slate.

c. A characterization of the candidates is given. The essentials of such a characterization may also be mimeographed and handed to the voters present.

d. A vote is taken by ballot. A majority of votes present (if a quorum) decides the election.

e. The vote is then made unanimous. If any member present should dissent, and his objections to the candidate are sustained by the congregation, the election is invalid and must be repeated with the elimination of the first teacher-elect as a candidate.

f. When a teacher is duly elected, the congregation should decide on necessary items not previously decided, such as remuneration and living quarters, and the like.

g. The pastor, or another individual, and the church board, or board of education, or the officers of the congregation, are then instructed to issue the call, usually by:

    1) Properly filling out the printed Diploma of Vocation, or writing such a formal call.
    2) Addressing an accompanying letter to the teacher-elect, giving him full information about the position for which he is called, his remuneration, and other details. (Nowadays he is often informed by wire or telephone immediately that he has been elected.)
    3) Writing a letter to the congregation which the teacher now serves, giving the reasons for the calling of its teacher, and pleading with the congregation to grant him a peaceful dismissal, if he should decide to accept the call.

APPENDIX-P

Bulletin 107.
Board of Parish Education
The Lutheran Church-Missouri Synod

FINANCING LUTHERAN ELEMENTARY SCHOOLS

Congregations operating Lutheran elementary schools must face the question of adequate financial support for a good Christian school program. The choice lies between support by free-will contributions or tuition, or a combination of the two.

History of Tuition in Lutheran Schools

Parochial schools, like private schools, were tuition schools a hundred years ago. The fathers of The Lutheran Church-Missouri Synod accepted the principle of congregational responsibility and support for the school, but their practice was not uniform. In the early days of the Synod, many congregations charged a stipulated tuition, also of member children. This was especially true in the cities. At the turn of the century, doubt about the wisdom of charging tuition brought repeated requests to Der Lutheraner, the official publication of the Missouri Synod, for a clear policy statement. Such a statement was published in the form of an article titled "What Should Be the Source of Our Teachers' Salaries?" which appeared on September 3, 1901, over the name Fr. St. (possibly Friedrich Streckfuss, Springfield, Ill.).

The article in Der Lutheraner states that in rural churches schools were usually financed from congregational treasuries and that children of members paid no tuition. Urban churches often charged tuition (small amounts by present-day standards). This tuition was used to pay school costs, but where insufficient for that purpose, the congregation supplied the lack from the contributions of members. The writer expressed the view that never to have started the practice of charging tuition would have been better. He makes these points:

1. Matthew 28:20 ("teaching them to observe all things whatsoever I have commanded you") is directed to all members of the congregation, not only to those who have children of school age. The Christian school maintained by a congregation is therefore congregational business. Teachers are

not the servants of individual members but of the entire congregation. The congregation calls the teachers and is obligated to support them.

2. The fact that the school also teaches the common school branches makes no difference as far as charging tuition is concerned. The congregation establishes the school to teach God's Word throughout. Instruction in the common school branches is also for the congregation's benefit, because here its children receive an education which in all its parts is in full harmony with God's Word.

3. To expect just the parents whose children attend the school to pay the cost of the school would be contrary to state practice. The state maintains its educational, penal, and welfare institutions with tax moneys paid by all people, whether they use the institutions or not. It would also be contrary to church practice, since the church expects its members to contribute according to ability and not according to size of family or benefits received.

The writer then makes these suggestions regarding tuition:

1. Children of members should pay no tuition.

2. Children of non-members who can afford to pay tuition may be asked to do so, however, not to the extent of hurting the school's missionary outreach.

3. Congregations that still charge tuition should restudy the matter. They are told that if they did away with tuition, they would not want to go back to it, and God would bless them.

Prevalence of Tuition Today

Today, mostly due to the increased interest in Lutheran schools and the high cost of maintaining them, congregations charging tuition are on the increase. Of the 1378 schools in operation in North America during the 1963 to 1964 school year, 143 operated on an entirely tuition-free basis, while 1235 charged some tuition.....Tuition varied from an annual amount of less than $25.00 to a maximum of about &400.00. In most cases tuition charges covered only a small fraction of total school costs. The congregations that charge members usually set the amount for member children lower than for non-members.

APPENDIX-Q

Bulletin 120.
Board of Parish Education
The Lutheran Church-Missouri Synod

ADMISSION POLICIES IN LUTHERAN ELEMENTARY SCHOOLS

By Frederick Nohl

Editor of Elementary School Materials

The Lutheran congregation maintaining an elementary school constantly faces the question of whom to admit to this school. Therefore, the congregation and its board of education does well to establish clear-cut admission policies. When intelligently and evangelically conceived, such policies will simplify the principal's administrative task. They also will help to prevent misunderstanding by parents, public school officials, and congregation members, thus enabling the school to carry out its educational mission with a minimum of friction.

1. In What Order Should Pupils Be Admitted?

To be valid, a school's admission policy must reflect the school's philosophy and purposes. This is especially important when determining the order in which pupils are to be admitted. Knowing what the order is will be particularly helpful when recruitment efforts are undertaken and when a school faces overcrowded conditions.

The congregation's establishment of a school is primarily a response to the Great Commission (Matt. 28:18-20). This Commission is two-pronged; it compels the congregation both to nurture itself with the Gospel and to minister to those who have not as yet responded to God's grace in Jesus Christ. As an agent of the congregation, the school will seek to mirror the congregation.

Thus, the school will first of all be a vehicle for nurturing the congregation's own children--as near to 100 per cent of them as possible. Secondly, the school will be a vehicle for ministering to unchurched children, seeking to enroll as many as facilities permit and to win for the kingdom as many as the Spirit wills.

Only after the school has satisfied the enrollment demands imposed by these two categories will it seek to reach beyond to a third category, namely, children belonging to other Christian congregations. Each of these other congregations, it should be remembered, is responsible for the Christian education of its own children. If priorities need to be established within this third category, the following seem reasonable: children belonging to sister congregations, especially those having no school; children belonging to other Lutheran congregations; children belonging to non-Lutheran congregations. Wisdom suggests that children in this third category be enrolled on an annual basis. Doing so will facilitate the release of these children should growth in the first two categories tax available facilities.

2. Which Pupils Should Be Recruited?

Normally, only member children and unchurched children should be recruited. Children belonging to another congregation are the responsibility of that congregation.

In the case of members, an adequate congregational soul-accounting system will help to identify children who are eligible for enrollment. Prospects should receive informational mailings and be visited by a pastor, teacher, or board of education well in advance of registration day. New members joining the congregation during the school year should be visited immediately, particularly if they are new arrivals in the community.

The names of unchurched children can be gained from the congregation's prospect file and from the records of the part-time educational agencies. Mailings and visits to the homes of such pupils may be made during spring and early summer.

An ongoing, intensive, and well-executed recruitment effort will usually produce an enrollment gain. Therefore, any such effort should be coupled with plans for expanding the school staff and facilities to care for the increased enrollment.

APPENDIX-R

Transportation Costs for Twelve Schools, 1963-1964

School	Em., Fresno, Calif.	Savior, Lakewood, Fla.	Hope, Levittown, Pa.	Trinity, Amarillo, Tex.	Redeemer, Evansville, Ind.	Savior, Kansas City, Mo.	Emmaus, Denver, Colo.	Mem. Twin Falls, Idaho	Salem, St.Louis County	Webster Gardens, St.Louis County	Luth.Sch. Ass'n., Decatur, Ill.	St.Matt., Garden City, Mich.
No. Pupils	99	302	175	268	115	134	257	253	478	193	432	90
No. Buses	1	6	1	2	1	1	2	3	5&C	2	8	1
Capacity	54	20/42	55	36	60	45	54/60	54	45 up/10	60/36	46 up/15	54
No. Riders	81	193	85	100	60	56	100	178	335	102	325	48
Daily Trips	2	24	4	3	2	2	4	6	13	5	11	2
Miles	64	325	70	100	40	32	80	220	230	102	432	42
Hrs. per da.	3	4	4	4	3	2	6	2½	6	5½	18	2½
Drivers	College Student	Women Hired	Women Hired	Custodians	Contract	Chartered Service	Women Hired	Hired	Hired	Hired	Hired	Hired
Salary	$180 mo.	$90 mo.	$200 mo.	--	$20 da.	--	$6 da.	$5 da.	2.00 up hr.	$2 trip	$1.85 hr.	$100 mo.
Parked	School	Home of Drivers	School	School	Home of owner	Transit Co.	Serv. Sta.	School	School, Garage	Serv. Sta.	Various Places	Serv. Sta.
Service & Cleaning	Driver	Drivers & Serv. Sta.	Driver	Serv. Sta.	Owner	Transit Co.	Serv. Sta.	Serv. Sta.	Chartered Service	Serv. Sta.	Serv. Sta.	Serv. Sta.
Cost	$2600 yr.	16.9¢ mi.	25¢ mi.	25¢ mi.	50¢ mi.	$10 da.	10¢ mi.	$872 mo.	$1500 mo.	ca. 25¢ mi.	$1400 mo.	15¢ mi.
Charge to Pupil	none	6.00 mo.	1.75 wk.	$5.00 up mo.	$40 yr.	5.00 mo.	6.00 mo.	?	1.25 wk.	7.50 mo.	$6 up mo.	1.50 wk.
Does Charge Cover Cost?	--	Likely to	Yes	No	No	No	Yes	No	For operation only	Yes	Nearly	Nearly

APPENDIX-S

Bulletin No. 112.
Board for Parish Education
The Lutheran Church-Missouri Synod

TENTATIVE CONSTITUTION FOR A LUTHERAN ASSOCIATION FOR HIGHER EDUCATION*

Preamble

We, the duly authorized representatives of Lutheran churches of ____________ and vicinity belonging to or affiliated with the Evangelical Lutheran Syndoical Conference of North America, recognize it as necessary that the children of Lutheran parents be given an opportunity to continue their education after the elementary school grades under the auspices of the Lutheran Church. To carry out this ideal in Christian education, we agree to join in the formation of an Association for Lutheran Higher Education, and, in lawful, constituted assembly, adopt the following constitution.

Article I-Name

The name of the Association shall be: ______________ LUTHERAN ASSOCIATION FOR HIGHER EDUCATION.

Article III-Membership

Any Lutheran Church belonging to or affiliated with the Evangelical Lutheran Synodical Conference of North America may become a member of this Association by filing with the secretary of this Association a resolution declaring this intention to become a member, by electing its delegates in the manner hereinafter prescribed, and by assuming the payment of dues by this Association.

Article IV-Delegates

Each church becoming a member of the Association shall elect from its midst four delegates who shall be accredited

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*This is the Tentative Constitution of the St. Louis Lutheran Association for Higher Education.

to the Board of Trustees of this Association and who shall attend all meetings of the Association. These delegates shall be the pastor, preferably one teacher, and two laymen. Each delegate shall be entitled to one vote in the Association. Delegates shall be held to report regularly to their respective churches.

Article V-Property

This Association shall be empowered by and through its trustees to take and hold title to property, real and personal or mixed, by gift, purchase, or otherwise; to use, acknowledge, and convey the same to the extent and under such restrictions and limitations as may be prescribed by the authority in this organization vested, and for such purposes as this organization may direct or elect.

Article VI-Board of Trustees

Section 1: The Board of Trustees shall consist of twelve members, elected from the churches holding membership in the Association. The membership of the Board of Trustees shall be divided as follows: Three pastors; three parish school teachers; and six laymen.

Section 2: At the first meeting of this Association, one pastor, one teacher, and two laymen shall be elected to serve on the Board of Trustees for three years; one pastor, one teacher and two laymen for two years; and one pastor, one teacher, and two laymen for one year. Thereafter, elections shall be held at the annual meeting and the Trustees elected shall hold office for threee years and until their successors have been chosen.

Section 3: Vacancies occurring on the Board of Trustees between elections shall be filled by appointment by the Board of Trustees for the unexpired term.

Section 4: Immediately after the election of the Board of Trustees, the Trustees shall organize and elect from their midst the following officers: a President, a Vice-President, a Secretary, and a Treasurer, who shall serve as officers of the Board of Trustees and of the Association.

Article VII-Amendments

This constitution may be amended at any regular or special meeting of the Association, by two-thirds majority vote of the delegates present, provided that a written copy of the proposed amendment has been mailed the member churches of the Association thirty days in advance of the meeting, and provided that at least one-half of the member churches are represented when the vote upon the proposed amendment is taken.

BY-LAWS

I-Duties of Officers

Section 1: The duties of the President shall be those commonly associated with the office of a president of an association. He shall present a full and detailed report of the affairs of the Association at the annual meeting.

Section 2: The Vice-President shall preside at Board Meetings and shall discharge the duties of the President in the event of the latter's absence or disability for any cause whatsoever.

Section 3: The Secretary shall keep a record of the proceedings of the Association and of the Board of Trustees and safely and systematically keep all books, papers, records, and documents belonging to or in any wise pertaining to the affairs of the Association.

Section 4: The Treasurer shall have charge of and be responsible for the funds of the Association and their proper disbursement, in accordance with the requirements of the Board of Trustees or the direction of this Association.

II-Power of the Board of Trustees

Section 1: The Board of Trustees shall be empowered to conduct, manage, and administer all the affairs of this Association: At the direction of the Association to acquire, sell, transfer and convey, mortgage and pledge all real and personal property necessary to conduct the business of this Association; to accept and receive grants and bequests; and said Board of Trustees shall use, manage, and conduct such property and business for the use and benefits of this Association to the extent and under such restrictions and limitations as may be prescribed by this Association.

Section 2: The Board of Trustees shall be empowered to provide for the appintment of a Board of Education and any other officials they may deem necessary for the best interests of the Association.

Section 3: The Board of Trustees shall provide proper bond for the officials who are charged with the handling of funds for the Association.

Section 4: While the Board of Trustees is entrusted with the duty of conducting the business of this Association, the Association reserves these rights to itself:-

1. To increase or decrease the membership of the faculty.

2. To prescribe the courses in the curriculum.
3. To prescribe the number of years of study to be pursued in the institutions under the Association's jurisdiction.
4. To supervise expenditures which are not classified as current expenses.
5. To direct the purchase or sale or mortgaging of property, and to establish a policy concerning the acceptance of gifts, legacies or bequests.
6. To approve or disapprove the incurring of any extraordinary liabilities.

III-Dues

Section 1: Every church becoming a member of this Association shall raise an annual contribution for the treasury of this Association, the amount and method of raising such contributions to be determined by the individual congregation.

Section 2: If a member church willfully fails to contribute for two years its membership in the Association lapses. If, upon recommendation of the Board of Trustees, a majority at an annual meeting votes to terminate the membership of said church such act of the Association shall terminate all rights and privileges of said church in the Association.

IV-Nominations

Section 1: The President shall announce at the January meeting what offices are to be filled at the next annual meeting and shall at the same time appoint a Committee on Nominations shall present such a ballot, designating two names for each office to be filled.

Section 2: The Committee on Nominations shall present such a ballot to the members at the next annual meeting. Any delegate member of this Association may propose additional names for the offices to be filled. The Association reserves the right to accept or reject any or all nominations by a majority vote of the delegates present.

Section 3: All persons nominated for the Board of Trustees shall be members in good standing in the churches in which they hold communicant membership..

V-Auditing Committee

An Auditing Committee shall be elected at the annual meeting of the Association from candidates submitted by the Committee on Nominations. This committee shall elect from its membership a chairman who shall be responsible for the report of the committee and who shall give the committee's report at the next regular meeting of the Association.

VI-Meetings

Section 1: The Association shall hold three meetings annually: On the fourth Wednesday in January, the fourth Wednesday in June, and the fourth Wednesday in September. The June meeting shall be designated as the annual meeting at which all elections shall take place.

Section 2: Special meetings may be called by the Board of Trustees, or by written request of ten voting delegates of the Association.

Section 3: The meetings shall be conducted according to the following order of business.

1. Prayer.
2. Reading and adoption of minutes of previous meeting.
3. Application and reception of new members.
4. Withdrawals or dismissals of members.
5. Reports of officers and committees.
6. Unfinished business.
7. New business--communications and recommendations of the Board of Trustees.
8. Election of Trustees and other officers (at annual meeting.)
9. Roll Call.
10. Adjournment with prayer.

Section 4: All reports of officers and committees shall, unless otherwise directed, be made in writing and a copy filed with the Secretary.

Section 5: Duly accredited delegates present at any regular or duly called special meeting shall constitute a quorum.

VII-Dissolution

Should future exigencies make the dissolution of this Association necessary, all property of the Association shall be sold at the direction of the Association and the proceeds turned over to the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for educational purposes.

VIII-Amendments

These By-Laws may be amended at any regular or special meeting of the Association by a majority vote of the delegates present, provided that member churches have been notified in writing of the proposed amendment thirty days in advance of the meeting.

APPENDIX-T

Bulletin 129.
Board of Parish Education
The Lutheran Church-Missouri Synod

CRITERIA FOR EVALUATING THE TEACHING OF RELIGION IN LUTHERAN HIGH SCHOOLS

STATEMENT OF GUIDING PRINCIPLES

The religious studies consist of those courses, activities, or units of instruction which help meet the religious needs of secondary school pupils and prepare them to meet ethical and religious problems of adult living. Although the religious studies may consist of courses having such titles as New Testament, Old Testament, Church History or Doctrine, all of these courses include a variety of experiences designed to develop in each pupil an understanding and appreciation of the principles and tenets of Christian living. With these understandings and appreciations are developed specific knowledges and skills necessary to participate in parish life with due concern for the welfare of others while assuming individual rights and responsibilities.

The religious studies classroom is a laboratory of Christian living in which pupils and teacher practice the principles and ideals of the Christian way of life. The classroom is a workshop for study of contemporary problems in parish life of Christian living in which Scripture and relevant past and present events are considered as bases for understanding present issues in parish life and problems confronting members of a local congregation, Synod, and the Church at large. Scriptures are accepted as the basis for evaluating faith and life. A suggested method of quantifying the valuation: Below average (1); Average (2); Above average (3).

1. ORGANIZATION

Checklist

( ) 1. Religious studies courses or activities are required of all pupils in each grade. (Indicate exceptions under comments.)
( ) 2. Elective religious studies courses or activities,

in addition to the required activities, are available in grades 10 through 12.

( ) 3. Essential topics for emphasis in different grade levels are selected cooperatively by the staff.

( ) 4. A planned continuity is noted in the organization of the religious offerings.

( ) 5. Religion curriculum planning provides complementary repetition and needed review but avoids duplication of experiences.

( ) 6. The curriculum in religion is being continually evaluated by the staff and revised as necessary.

( ) 7. Church related groups and agencies are consulted in the development of the religion studied.

( ) 8. Pastors, as spiritual heads of supporting congregations, are consulted for emphases in the total and in the religion curriculm.

( ) 9. Parents, because of their primary God-given responsibilities toward the young in moral and religious training, are consulted in the devlopment of religious studies and emphases.

Evaluations

( ) A. To what extent are courses in religious studies available to all pupils?

( ) B. To what extent do the enrollments in religious studies courses show that the needs of all pupils for instruction in religion studies are being met?

( ) C. To what extent does the time allotment to the study of the Bible reflect the aims and philosophy of the school?

II. NATURE OF OFFERINGS

Checklist

The religious studies offerings.

( ) 1. Emphasize the study of contemporary problems of individual, group, and intergroup Christian living.

( ) 2. Stress, in all problems studied, the responsibilities and duties of individuals in a Christian family and parish.

( ) 3. Stress, in all problems studied, the rights and duties of individuals in a Christian congregation.

( ) 4. Provide a clear understanding of governmental organization and administration in the church.

( ) 5. Attempt to develop in pupils a wholesome allegiance to the Christian way of life.

( ) 6. Illustrate the contributions of the past to an understanding of present church problems.

( ) 7. Emphasize socioeconomic conditions which have a bearing on church problems and Christian living.

( ) 8. Provide opportunity for pupils to study and develop understandings concerning present Synod-wide and world-wide church problems.

( ) 9. Provide opportunity for pupils to study problems and conditions relative to denominationalism and World Federation of church.

( ) 10. Assist in preparing pupils to assume responsibilities and to practice methods of parish action in the conduct of school activities. (Student Council)

( ) 11. Assist pupils in mastering methods and techniques of God-pleasing critical thinking conerning religious and ethical problems.

( ) 12. Stress the study of a few major church problems rather than sketchy presentation of many problems.

( ) 13. Aim to provide pupils with knowledge and understanding to deal with probable future church problesm.

( ) 14. Attempt to develop skills and techniques in recognizing and effectively dealing with propaganda and false doctrine.

( ) 15. Aid pupils in understanding interrelationships among political, social, economic, and church problems.

( ) 16. Include opportunities to study controversial issues.

( ) 17. Assist pupils in understanding ideologies which differ from historical Christianity.

( ) 18. Provide opportunities to study problems of Christian home and family living and the importance of successful family life.

( ) 19. Provide for the Christian development of the concept of general welfare and individual and group responsibilities connected with it.

( ) 20. Aid pupils in understanding functional Christianity and the basic principles of stewardship.

( ) 21. Provide opportunities to practice group leadership and fellowship.

( ) 22. Foster understanding of Church festivals and the church year, themes of the year, and of the monthly emphases to enrich religious learning.

( ) 23. Provide daily opportunity for group worship and private meditation.

( ) 24. Provide opportunity for developing functional familiarity with the Bible and Bible Concordances.

( ) 25. Provide opportunity to develop appreciation of the liturgical heritage of the Church.

( ) 26. Provide frequent opportunities to exercise ethical judgment, particularly with reference to "borderline of right and wrong" and between the changing and unchanging in our cultural heritage.

Evaluations

( ) A. How adequate is the variety of offerings in terms of the religious needs of the pupils?

( ) B. How adequate is the content of offerings in terms of the religious needs of pupils?

( ) C. To what degree do the offerings emphasize the study of contemporary religious problems.

III. PHYSICAL FACILITIES

Checklist

( ) 1. The religious studies are conducted in a classroom-laboratory situation which provides for a variety of activities: worship, singing, programs of action.
( ) 2. The religious studies classroom is equipped with movable furniture that can be adapted to group activities.
( ) 3. Bookshelves are provided and are readily accessible.
( ) 4. Magazine racks and relevant magazines are provided.
( ) 5. Filing cabinets are provided, for illustrative materials.
( ) 6. The room can be darkened for effective us of visual aids.
( ) 7. Visual aid equipment, including films, is available.
( ) 8. Such audio equipment as radio, phonograph, and recording machine is available for classroom use.
( ) 9. Display of exhibit space is provided.
( ) 10. Areas or tables for project work are provided.
( ) 11. Map and graph making materials and supplies are available.
( ) 12. Accessible storage facilities are available for models, maps, graphs, specimens, and similar equipment.
( ) 13. Bible maps are readily available.
( ) 14. Bulletin board for visualizing units of work are available.

Evaluations

( ) A. How adequate are the Physical facilities to meet instructional needs of religious studies?
( ) B. How effectively are the available physical facilities used?

IV. DIRECTION OF LEARNING

A. Instructional Staff

Checklist

All members of the religious studies staff:

( ) 1. Have had comprehensive background preparation in such religious studies subjects as Bible history, Bible geography, doctrine, worship.
( ) 2. Have had intensive preparation in the areas of religious studies which they are teaching.
( ) 3. Have had preparation in methods of teaching religion.
( ) 4. Have had preparation in methods of curriculum construction and appreciate the advantages of unit procedure.
( ) 5. Have had preparation in the study of contemporary church problems and issues.

( ) 6. Have had preparation in non-school activities which contribute to the understanding of parish, church, and ethical problems.

( ) 7. Meet periodically to consider the evaluation and improvement of the religious studies curriculum.

( ) 8. Assist in the organization of school governement and school social religious activities,

( ) 9. Assist the librarian in the selection of religious studies reading materials.

( ) 10. Are acquainted with current developments in religion and ethical education.

( ) 11. Participate in parish activities, church projects, current emphases.

( ) 12. Provide opportunity for students to participate in the planning and evaluation of units of work.

Evaluations

( ) A. How satisfactory is the staff's preparation in religious subject matter?

( ) B. How satisfactory is the staff's preparation in the teaching of religion?

( ) C. To what extent does the staff participate in the religious activities of school and parish?

B. Instructional Activities

Checklist

( ) 1. Instruction in religious studies contributes to the school's objectives.

( ) 2. Instruction is directed toward clearly formulated, comprehensive objectives for religious studies.

( ) 3. Specific instructional activities contribute to the comprehensive objectives of the religious studies program.

( ) 4. There is evidence of careful planning and preparation for instructional activities.

( ) 5. Instructional activities are readily adapted to new or changing religious economic and social conditions with educational implications.

( ) 6. Pupil needs, interests, and experiences are utilized in the development of instructional activities.

( ) 7. Opportunity is provided for pupils to plan, conduct, and evaluate religious studies activities.

( ) 8. Such techniques as individual and committee reports, panel discussion, forums, and debates are used, opportunity for forensic and impromptu witnessing is provided.

( ) 9. The instructional activities are articulated with religious experiences of preceding grade levels.

( ) 10. The instructional activities are integrated with religious studies and experiences of the same grade level.

( ) 11. Flexible or differentiated assignments are used to make provision for individual differences.
( ) 12. Use is made of parish and community resources as a means of enriching and expanding the learning activities.
( ) 13. The instructional activities are adjusted to make use of current religious, social, political, or economic events of significance.
( ) 14. Classwork in religious studies is related, when appropriate, to classwork in other fields.
( ) 15. Controversial issues are dealt with scripturally and in love, assuring the presentation of all points of view.

Evaluations

( ) A. How *adequately* do the teachers plan for instructional activities?
( ) B. To what degree are the learning activities *adapted to the needs* of individual pupils?
( ) C. To what degree is the classroom *an example* of Christian parish and home activity?
( ) D. To what extent are *current* religious and ethical socioeconomic events being considered in the learning activities?
( ) E. To what degree is effort being made to achieve a desirable degree of *integration* and *coordination* among religious studies activities of *different grades*?

C. Instructional Materials

Checklist

Although it is advisable that much of the following reading material be located in the religious studies classroom, items may be checked if they are located in the school library and are readily accessible to religious studies pupils at any time during the school day.

( ) 1. A variety of authentic and representative reading material is provided.
( ) 2. Reading materials are selected to meet a variety of reading levels of pupils.
( ) 3. A variety of source unit materials is available.
( ) 4. Source books and reference materials include reading which parallel significant aspects of the course content.
( ) 5. Source materials emphasizing local (district and synodical) church history and parish problems are available.
( ) 6. Fiction which makes a contribution to the understanding of social and religious problems is available.

( ) 7. Biographies which contribute to church history understanding are available.
( ) 8. A variety of pamphlets, including those on current church problems, is on file.
( ) 9. Church papers and periodicals are available for classroom use.
( ) 10. Religious and church related maps, films, charts, models, globes, and similar instructional materials are available.
( ) 11. Study guides or workbooks are provided.
( ) 12. Bulletin boards for clippings and pictures relevant to unit of work are available.

Evaluations

( ) A. How adequate is the variety of instructional materials?
( ) B. How adequate is the quality of instructional materials?
( ) C. To what extent are instructional materials kept up to date?
( ) D. How well are pupils guided in the proper and effective use of instructional materials?

V. OUTCOMES

Evaluations

( ) A. To what degree do pupils exhibit a knowledge and understanding of the Christian way of life?
( ) B. To what degree do pupils exhibit a wholesome allegiance to the Christian way of life?
( ) C. To what degree do pupils exhibit an understanding of individual and congregational rights and duties in the Evangelical Lutheran Church?
( ) D. To what degree do pupils exhibit an interest in ethical and religious problems?
( ) E. To what degree do pupils successfully assume responsibilities in school, in parish and in parish auxiliary groups?
( ) F. To what degree do pupils exhibit an understanding of current religious issues and problems?
( ) G. To what degree do pupils deal with controversial religious and ethical issues and problems?
( ) H. To what degree do pupils exhibit intergroup understanding and cooperation?
( ) I. To what degree do pupils exhibit an understanding of the structure and function of governmental organizations and agencies in the church?
( ) J. To what degree do pupils exhibit an understanding of basic principles of stewardship?
( ) K. To what degree are pupils interested and informed concerning world evangelism problems?
( ) L. To what extent do graduates go into full -time work in the church?

APPENDIX-U

Exhibit C. 2
Laymen's Institute
Milwaukee, Wisconsin

STATEMENT OF PHILOSOPHY
REGARDING
COURSE OFFERINGS AND OBJECTIVES

The educational philosophy of the Lutheran Lay Training Institute addresses itself to the preparation of men and women for professional service as lay assistants in the church.

Under the first objectives of developing mature Christian men and women who are well grounded in the Christian faith, personally committed to our Lord and Savior Jesus Christ, and dedicated to Christian work, the following courses are offered: Summary of Christian Doctrine; Biblical Orientation for Evangelism; Principles and Function of Christian Worship; Church History Survey, with Special Emphasis on American Churches and Their Beliefs; History of Lutheranism; and History of Missions and Personal Evangelism; Social Mission of the Church and Community Resources.

The primary purpose of these courses becomes then the promotion of the Christian maturity of the students by seeking to enable them to recognize even more clearly their own spiritual incompetence, to believe more firmly in the redemption wrought by Christ, and to learn to live their lives as dedicated to and constrained by the love of Christ, in service to others. Through their study of biblical and church history they also become more clearly aware of the hand of God in the affairs of men and learn to interpret movements and activities affecting individuals, various groups, and the church.

Toward meeting the second objective of developing mature Christian men and women who possess a working knowledge of the Bible in the vernacular and are able to use it effectively in their own devotional life and Kingdom service, these courses are offered: Bible study and Use; Old Testament Survey; New Testament Survey; The Old Testament Poetical Books; Early History of Divided Kingdom and Writings of that Period; Interpretation of Writings of John; Later History of Judah to Birth of Christ and Writings of that Period; Epistles of Paul; and Biblical Theology.

These courses are then designed to enable students to acquire a fuller understanding of God's revelation of Himself in Holy Scripture. Classroom lectures and personal Bible study enable them to form value judgments and to arrive at ethical principles on the basis of which to interpret life.

Students are helped to gain a comprehensive grasp of the contents and purpose of all the books of the Bible and to see the relevance and importance of these books in shaping their own spiritual life and in sharing their message with others.

Corporate worship in the College Chapel services, as well as private devotional activity and dormitory devotions, promote spiritual growth and enrichment.

Then to develop mature Christian men and women who are trained in teaching, witnessing, group work, family services, church administration, and missionary services, the following courses are offered: Communications; Understanding people; The Contemporary World; Parish and Synodical Structure and Polity; Parish Polity and Problems; Educational Agencies and Teaching Methods; and Working with Various Age Groups.

To prepare graduates for practical service in the church, the Institute offers these courses to advance students in such knowledge and to develop in them such skills as will make it possible for them to fit into society and serve it as a professional Christian worker. For this purpose the students are encouraged to strive to attain the following goals: To realize increasingly that their various abilities are a trust; to understand people and personalities and to discover how to lead and guide individuals and groups; to acquire greater ability in communication and in the use of language skills; to become more fully aware of the world in which they live and serve; to understand the structure, form, and function of sound church practices and gain an understanding of various church problems, procedures and practices; and to deepen their understanding of individual responsibility as church workers and the principles basic to working together with others.

Opportunities are also provided for participation in special activities such as teaching Sunday School and confirmation classes, missionary canvasses, and public hospital bedside visits, to foster a life of Christian service in fellowship with God.

It must be remembered, of course, that objectives cannot be met by single courses or even by a group of courses or by the program of studies alone. The entire impact of a school will contribute toward helping students reach the objectives or will deter them from doing so. Not all learning can or should take place in the classroom. Students are encouraged to make diligent use of the library of Concordia College in which much general secular and Christian information is available and to which specific volumes on lay activity are being added. Certain books are also placed in the residence halls for students to use there. Besides library work, we like to include other matters in the curriculum of The Lutheran Lay Training Institute in addition to the regular program of studies.

Each student is required to devote 80 to 100 clock hours to field work in congregations in the Milwaukee area. The pastors with whom these hours of field work are spent are being carefully oriented in the objectives of the Institute so that a real contribution toward the development of the students results from these experiences. One summer in supervised practical Christian service in actual congregational situations is also required. Likewise in those instances pastors and others who work with the students of The Lutheran Lay Training Institute are carefully counseled that under God's blessing and by His Spirit further growth and development toward the attaining of the objectives is accomplished.

The co-curricular program of the students is so arranged that it also contributes toward Christian maturity and competence in church activities. Opportunities are arranged for students living in residence halls to strengthen one another in Christian faith and life through group witnessing on the basis of the Word of God. Married students are helped to do the same in their families and counsel is provided for the family to work together with the student and the school toward the attaining of the objectives.

APPENDIX-V

Bulletin No. 133.
Board of Parish Education
The Lutheran Church-Missouri Synod

SUBSIDY FOR LUTHERAN ELEMENTARY SCHOOLS

(Policy Statement)

Introduction: The Lutheran Church-Missouri Synod urges congregations to establish and maintain schools and encourages the Districts "to advance the cause of the parochial schools by granting subsidies to schools where such action is necessary" (Handbook). The District has the responsibility to decide where subsidy is necessary, how much money it can appropriate for school purposes, and to grant subsidies to the schools where the money seems to promise the best return. Also here the Holy Spirit must guide the judgment of the dedicated people whom the District has made responsible.

The granting of subsidies should not be a hit or miss matter, but it should be based on policy. To aid Districts in formulating positive and defensible policies, the Synod's Board for Missions in North and South America in 1955 adopted guidelines which the Synod's Board of Parish Education approved.

In 1950 only three Districts had written policies for subsidizing schools. In 1963 more than half the Districts had adopted such policies. This progress is due largely to the guidelines prepared by the Board for Missions in North and South America. The guidelines are reprinted below to aid District officers in developing policies and in revising existing ones where necessary. The suggestion is that Mission and Education Boards consult and concur in formulating and proposing subsidy policies.-William A. Kramer, Secretary of Schools, August 1963.

Guidelines for Developing Policy Statement on School Subsidy

1. According to Synodical regulations, congregations may apply for subsidies and loans for the support of schools. This has been authorized and encouraged by various resolutions of Synod. Since many are not informed of this policy of Synod, we recommend it be adequately publicized, not only once but

whenever the occasion calls for it.

2. "Synod urges that parochial schools be stressed in the mission program of the Church." (Handbook)

3. We recommend that Districts include in their annual budget an appropriation for the support of schools; that subsidies from this appropriation be allocated by the District Mission Board, in consultation with the District Board for Parish Education. Where the District does not have a special appropriation in its budget for the support of schools, it is recommeded that a reasonable amount in the District Mission budget be set aside for the support of schools.

4. District Mission Boards should give primary consideration to the establishment of mission stations in promising mission fields and providing them with adequate worship and educational facilities.

5. The prime responsibility for the operation of a school rests upon the local congregation. If subsidy for a school is desired, that request ought to come from a congregation and the grant ought to be made to a congregation.

6. We recommend that Mission Boards, both Synodical and District, confer regularly with the Boards of Parish Education in order to develop more fully the missionary potentail of the parochial school.

7. In granting subsidy to congregations for schools, the District Mission Boards and Boards of Education ought to assure themselves that the congregations have a definite mission program for reaching the unchurched children and their parents through the school. If congregations lack larger missionopportunities, then the Boards should assure themselves that the congregations can, within a reasonably short time, operate their schools without aid from the District.

8. When District Mission Boards receive applications for school subsidy, they should make certain that all local financial resources have been tapped before subsidy is granted.

9. Any congregation receiving subsidy for the support of its school should be considered a subsidized congregation.

10. Promoting the cause of parochial schools in the District is primarily the responsibility of the District Board for Parish Education. However, there should be the closest coordingation between District Mission Boards and District Boards for Parish Education, especially where a subsidy request is involved.

APPENDIX-W

CHRISTIAN GIVING

1. Christian giving is unto God--
   a) to the honor, glory, and worship of God;
   Ps. 96:8: Give unto the Lord the glory due unto His name; bring an offering and come into His courts.
   Deut. 16:16: And they shall not appear before the Lord empty.
   I Chron. 29:13-14: Now therefore, our God, we thank Thee and praise Thy glorious name. But who am I and what is my people that we should be able to offer so willingly after this sort?
   Prov. 3:9: Honor the Lord with thy substance.
   Matt. 22:21: Render therefore unto Caesar the things which are Caesar' and unto God the things which are God's.
   II Cor. 9:11-13: Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints but is abundant also by many thanksgivings unto God, whiles by experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ and for your liberal distribution unto them and to all men.

   b) in acknowledgement of the sole ownership of God:
   I Cor. 6:20: For ye are bought with a price.
   Luke 19:13: And He called his ten servants and delivered them ten pounds and said unto them, 'Occupy until I come--'

   c) in acknowledgement of the many benefits of God;
   Ps. 116:12-14: What shall I render unto the Lord for all His benefits toward me? I will pay my vows unto the Lord now in the presence of His people.

   d) in token of our dependence upon God;
   I Chron. 29:12-14: Both riches and honor come of Thee, and Thou reignest over all....For all things come of Thee, and of Thine own have we given Thee.

2. Christian giving is performed--
   a) according to ability;
   II Cor. 8:12: For if there be first a willing mind, it is accepted according to that a man hath and not according to what he hath not.

b) in amounts commensurate to the blessings of God;
I Cor. 16:2: Upon the first day of the week let every one of you lay by him in store as God hath prospered him.

3. Christian giving is motivated
a) by the fear of God;
Ps. 76:11: Vow and pay unto the Lord, your God. Let all that be round about Him bring presents unto Him that ought to be feared.

b) by trust in God;
Matt. 6:20: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal.

4. Christian giving is--
a) liberal and generous
II Cor. 9:6: He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

b) cheerful.
II Cor. 9:7: God loveth a cheerful giver.

c) deliberate and purposeful.
II Cor. 9:7: Every man according as he purposes in his heart, so let him give.

d) unostentatious.
Rom. 12:8: He that giveth, let him do it with simplicity.

5. Christian giving has for its purpose--
a) the preaching of the Gospel by which the Christian Church is built and maintained. (Third Commandment)

b) the alleviation of want and suffering for the sake of the spiritual welfare of our fellowmen.
Matt. 25:40: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

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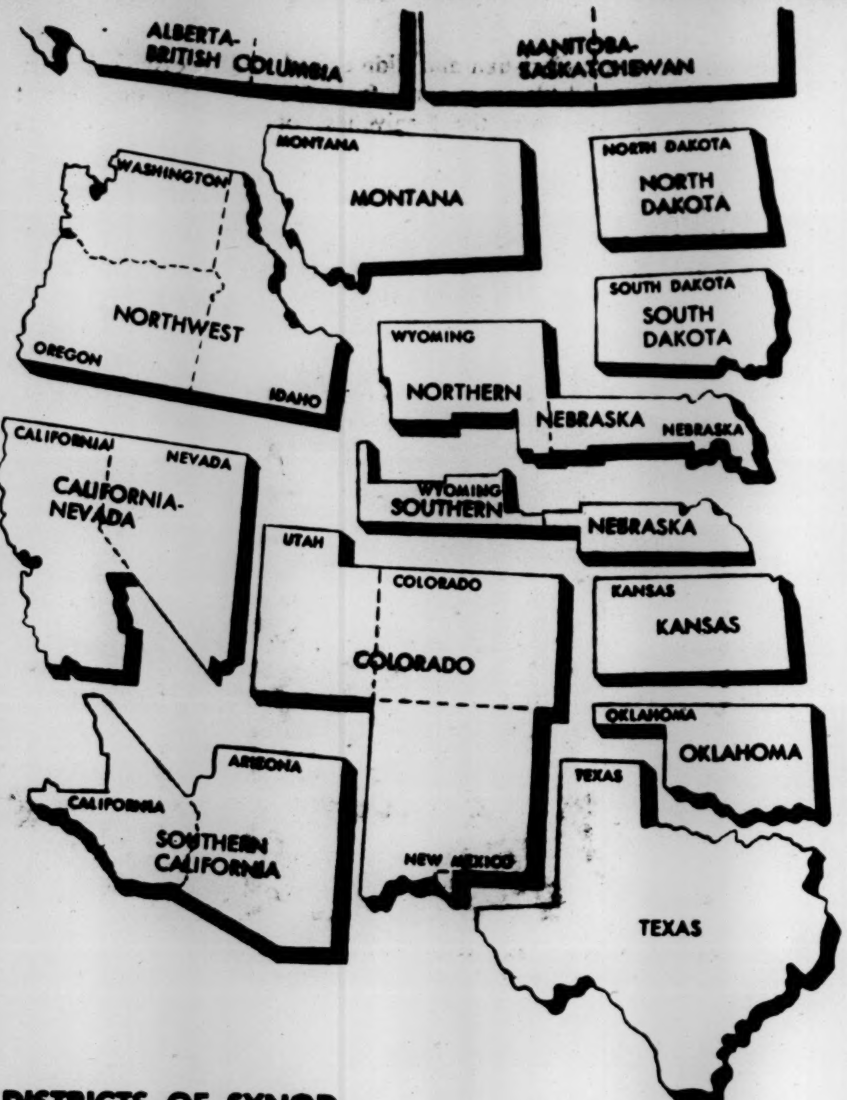
Christian stewardship is a total dedication of all our time, treasures, and talents to God. Then we no longer have to ask, "What shall I give God?" but, "In what way shall I give to God?" Christian stewardship is Christian living, seven days a week, twenty-four hours per day.

(This article was obtained from Reverend Koch of the Zion's Lutheran Church-Missouri Synod in Burley, Idaho.)

APPENDIX-X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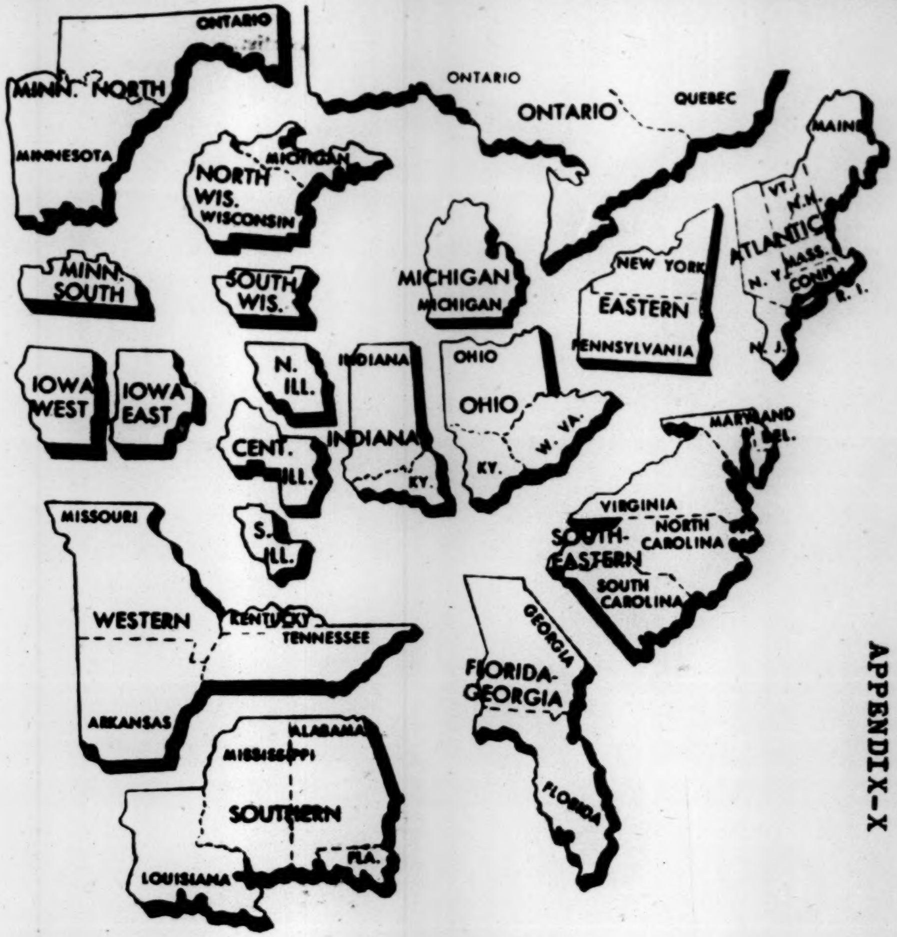
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MISSOURI
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KENTUCKY
TENNESSEE
ARKANSAS
GEORGIA
FLORIDA-
GEORGIA
FLORIDA
ALABAMA
MISSISSIPPI
SOUTHERN
LOUISIANA
FLA.

DISTRICTS OF SYNOD

ALBERTA AND BRITISH COLUMBIA	the two provinces
MANITOBA AND SASKATCHEWAN	the two provinces
NORTHWEST	Washington, Oregon, Idaho, and Alaska
MONTANA	the State
NORTH DAKOTA	the State
SOUTH DAKOTA	the State
NORTHERN NEBRASKA	including northern part of Wyoming
SOUTHERN NEBRASKA	including southern part of Wyoming
CALIFORNIA AND NEVADA	California (except southern counties), Nevada, and Hawaii
COLORADO	Colorado, Utah, New Mexico, El Paso County, Texas
KANSAS	the State
SOUTHERN CALIFORNIA	Arizona and southern counties of California
OKLAHOMA	the State
TEXAS	the State (except El Paso County)

ONTARIO	Quebec and Ontario (except upper Ontario)
MINNESOTA NORTH	Northern counties and part of Upper Ontario (north of Lake Superior)
MINNESOTA SOUTH	Southern counties
NORTH WISCONSIN	including Upper Peninsula of Michigan
SOUTH WISCONSIN	southern half
MICHIGAN	Lower Peninsula only
EASTERN	Western half of New York State and Pennsylvania
ATLANTIC	New England States, New Jersey, eastern half of New York State
IOWA WEST	vertical division, approximately in the center
IOWA EAST	
NORTHERN ILLINOIS	Illinois
CENTRAL ILLINOIS	
SOUTHERN ILLINOIS	
INDIANA	the State and north-central counties of Kentucky
OHIO	the State, West Virginia, and northeastern counties of Kentucky
SOUTHEASTERN	Maryland, District of Columbia, Delaware, Virginia, North Carolina, South Carolina
WESTERN	Missouri, Arkansas, Tennessee, and southern counties of Kentucky
SOUTHERN	Louisiana, Mississippi, Alabama, and western tip of Florida
FLORIDA-GEORGIA	Florida (except western tip) and Georgia
ENGLISH	represented in the following fourteen States: Arizona, California, Georgia, Illinois, Indiana, Michigan, Minnesota, Missouri, Nebraska, New Jersey, New York, Ohio, Pennsylvania, Wisconsin; and in the provinces of Ontario and Quebec, Canada

APPENDIX-Y

Size of Congregations

Size of Congregations Analyzed by Districts

Districts U. S. & Canada	Av. Size Memb'ship: Baptized	Av. Size Memb'ship: Communicant	Classified According to Communicant Membership: Total Congregations	1—49	50—99	100—199	200—299	300—399	400—499	500—599	600—699	700—799	800—899	900—999	1000—1099	1100—1199	1200—1299	1300—1399	1400—1499	1500—1999	2000 and Over
03 Atlantic	542	319	288	7	34	75	56	38	24	23	7	8	5	4	1	3	1	1	—	—	1
05 California-Nevada	389	225	199	21	41	51	32	25	10	6	7	3	3	—	—	—	—	—	—	—	—
07 California, Southern	538	334	196	20	18	48	27	22	16	20	5	6	4	2	1	1	2	1	1	1	1
09 Colorado	385	239	133	22	32	32	11	11	9	4	3	2	1	2	1	—	1	—	1	1	—
12 Eastern	431	271	161	5	18	49	29	24	17	7	5	4	2	1	—	—	—	—	—	—	—
14 English	740	472	208	2	10	26	40	30	25	17	13	12	16	4	3	1	3	2	—	3	1
16 Florida-Georgia	356	221	109	15	14	27	28	9	10	2	—	2	—	1	—	1	—	—	—	—	—
20 Illinois, Central	508	343	135	4	15	35	33	12	7	9	3	3	4	4	—	1	1	1	1	1	1
22 Illinois, Northern	844	559	232	2	7	25	42	33	22	16	24	9	13	7	6	4	4	4	2	9	3
24 Illinois, Southern	418	287	103	8	16	27	16	14	5	8	1	2	3	—	—	—	1	1	—	1	—
26 Indiana	545	365	198	19	18	44	43	17	16	9	9	4	3	2	—	1	—	4	2	6	1
28 Iowa East	439	291	112	5	13	33	20	15	11	5	5	1	1	—	—	1	—	2	—	—	—
30 Iowa West	431	288	166	2	21	41	49	17	15	7	7	2	2	1	—	—	—	—	—	2	—
32 Kansas	353	235	160	9	23	55	33	15	11	7	2	3	1	—	—	—	1	—	—	—	—
37 Michigan	781	501	303	16	17	47	45	42	31	17	18	8	11	13	7	6	3	1	8	8	5
39 Minnesota North	306	203	244	27	47	88	34	17	11	9	3	2	2	3	1	—	—	—	—	—	—
41 Minnesota South	641	421	226	5	16	51	47	20	20	13	10	11	9	8	3	5	2	2	—	4	—
44 Montana	253	146	59	15	17	12	6	5	3	—	1	—	—	—	—	—	—	—	—	—	—
46 Nebraska, Northern	392	258	150	7	22	56	26	10	13	6	3	1	1	—	1	1	1	1	—	1	—
48 Nebraska, Southern	340	227	152	8	25	64	29	9	5	3	2	1	2	1	—	—	—	1	1	1	—
53 North Dakota	250	164	119	18	34	37	15	6	3	3	2	—	1	—	—	—	—	—	—	—	—
55 Northwest	352	209	224	27	41	59	45	22	17	7	2	2	2	—	—	—	—	—	—	—	—
56 Ohio	499	334	152	9	12	37	24	26	18	5	5	6	4	—	2	2	1	—	—	1	—
58 Oklahoma	282	187	75	6	22	22	9	9	4	2	—	—	1	—	—	—	—	—	—	—	—
61 South Dakota	284	184	122	13	33	39	17	10	4	—	2	1	2	1	—	—	—	—	—	—	—
63 Southeastern	368	233	159	24	33	34	26	12	10	9	3	3	1	3	—	—	—	1	—	—	—
65 Southern	258	158	155	49	36	26	21	14	2	3	1	—	1	—	1	—	—	—	—	1	—
67 Texas	342	224	266	43	50	70	42	20	9	13	9	2	2	1	2	1	—	1	1	—	—
73 Western	440	300	347	46	65	79	45	35	16	14	11	6	4	10	2	2	3	1	2	5	1
76 Wisconsin, North	417	288	240	10	41	77	51	22	10	11	2	3	3	—	2	—	1	1	—	4	2
78 Wisconsin, South	796	544	190	6	22	29	24	22	15	9	5	5	6	8	10	4	5	6	5	8	1
Average and Totals — U. S.	476	309	5,583	470	813	1,395	965	583	389	264	170	112	110	76	43	34	30	31	24	57	17
80 Alberta-Br. Columbia	226	130	125	33	32	40	10	3	5	1	1	—	—	—	—	—	—	—	—	—	—
82 Manitoba-Saskatchewan	213	130	106	27	33	27	9	7	2	—	—	—	—	—	1	—	—	—	—	—	—
85 Ontario	336	221	101	14	19	31	15	6	4	4	3	2	1	1	1	—	—	—	—	—	—
Averages and Totals — Canada	255	158	332	74	84	98	34	16	11	5	4	2	1	1	2	—	—	—	—	—	—
AVERAGE AND GRAND TOTAL	464	300	5,915	544	897	1,493	999	599	400	269	174	114	111	77	45	34	30	31	24	57	17
Percentage of Total Congregations				49.6%			33.8%			12.6%					4.0%						